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## EDITORIAL

### THE REAL GIST OF THE MATTER

**T**HERE are things numerous and important about religion, but there is one vital matter which may be characterized as the real gist of religion. Doctrine is important. The trend in some quarters to discount doctrine, going so far at times as to adopt the senseless cry that it makes no difference what a man believes, so he lives right, is worse than a mistake. It is ruinous and without reason or the least basis in fact. It makes a tremendous difference what a man believes. Right belief has much to do with right living.

The other error is even worse which seeks to minimize experience. These errorists boast of the civic or social aspect or benefit of religion and dare claim that the new revival should cease to urge men to come to Christ to be saved, but should rather call upon men to enlist for service for the social uplift of men. This is unscriptural, unreasonable and impossible. How can men be saved by serving other men? If this were possible it would make nugatory or useless Christ's sacrifice, for if men can be saved thus by works, there would be no need for a Savior to die for us that we might be saved by His blood. He died for us because of our impotence—because we had no self-recovering power. Men will enlist for the service of others *after* they are saved, but unsaved men can not get salvation by offering themselves for the service of their fellows.

Church economy is important also. Ecclesiastical forms and politics have their place. There is needed the best system or method or organized form for work for the Master. It is silly to discount ecclesiasticisms. We should deplore abuses of this but never discard it because it has been abused. The medical and legal professions have been abused by quacks and shysters, but law and medicine remain useful professions despite these occasional abuses. Priest-ridden people and hierarchical pretensions and atrocities afford no valid argument against sane and God-blessed ecclesiastical methods for the wisest and most economical expenditure of men and means for the extension of the Master's kingdom. We must number this ecclesiastical form for the organized exercise of the spiritual forces of God's kingdom among the useful and helpful things in that kingdom.

What we shall say, therefore, of any other feature of religion must not be understood as in any sense discounting doctrine or experience or duly organized methods of work. We desire to insist that, after all, these things are all preparatory for and prerequisites more or less essential to the gist of the whole matter, which is fruitfulness for the Master. Ground is good to have. Fertilizer is also useful. Seed is essential. Its planting and germination are also essential. Cultivation is also needed. But after assigning to each and all of these their appropriate place and prominence, it remains true that unless there is regular and liberal fruit there will be disappointment and grief to the husbandman. So in the religious life, there must be fragrance and fruitfulness, or there will be sad and fatal disappointment and grief to the disciple.

God lights us that we may shine. He saves us that we may help save others. He plants us that we may grow and bear fruit. He is in the business of saint-making, and has honored us with co-partnership in the glorious work. Practical fruits in helpfulness and blessing to others should be a passion with us if we are wholly God's. Good works should not be the

epochal things, the unusual, abnormal developments of our religion, but the normal, the constant, the regular, the invariable accompaniments of our profession. Daily, hourly the effort should be to be a blessing to others. To the really and fully saved this spirit of service becomes the atmosphere, the joy and the very passion of life.

Those choice words of counsel of Charles Kingsley were wise, and breathed the very marrow of the gospel in which he said: "Make a rule and pray God to help you to keep it, never if possible to lie down at night without being able to say, 'I have made one human being at least a little wiser, a little happier, or a little better this day.' You will find it easier than you think and pleasanter." This is the very spirit of Christ, whose history in epitome was written in the line, "He went about doing good." His meat and drink was to do His Father's will. This involved both His pleasure and His necessity. Meat is the staff of life and its pleasurable necessity as well. When He declared it His meat and drink to do His Father's will, He not only expressed it as His infinite joy, but as the necessity of His life and mission. With us service, active, constant, abundant should not only be our conviction of duty, but be a joy, a delight, a glory. "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." The *servant* character and place is the spirit and the character we are to seek. Listen to the very next thrilling truth heralded forth by this same inspired voice: "Wherefore God has also *highly exalted* him." Be sure in your thinking and in your mind to put the emphasis and find the glory in the words "wherefore," and "highly exalted him."

The path of service, of self-denying, humble, cheerful service for others, is the path to exaltation, to glory, to joy, to heaven, to God. Let us not strive for masteries, for place, for preferment as things to be clutched after as prizes, but let us seek in humility, self-forgetfulness and ceaseless service for God's little ones to be His light-bearers, His salt, His laborers, and patiently wait for the dignities, the honors, the glory, when His hour comes to say "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

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### AUTHORITY AND EXAMPLE

**A** REAL and serious boy problem has grown up. There is a marked indifference in the boys and young men concerning religious matters. There is a widespread neglect of church attendance by them. If one will watch any Sunday or Sunday night the long line of boys and young men going into the saloons and places of amusement, he will have no trouble in finding out where the boys and young men are who are so noticeably absent from our churches. The sad facts in the extreme indifference of this class, and the great difficulty in interesting or reaching them with matters of religion and the church, are patent and undenied. Many are seeking a remedy for this unfortunate state of things. There is much of value in many of the remedies proposed. Personal work is good. Boys need attention and should be encouraged

to feel and understand that they have a hearty welcome at the church always. Then, in the messages there must be due attention to their needs and state with no sensational resorts by which to entice them. Prayer is of course better still. We must seek to save our boys and young men by bearing them constantly to God on our prayers. All these and other things insisted upon are good and should be employed.

There are still other things needed which are seldom referred to in discussions on the subject, which we nevertheless regard as fundamental in any policy for the recovery and the holding of this important element in the constituency of all our churches. We refer to the matter of authority and example of parents. The decline of parental authority must be arrested and a return had to that prudent, wise, loving but firm authority on the part of parents in domestic government. It is a fatal mistake to relax this under any plea. We can not relegate this vital part of family government to the school teacher. No school or school teacher can possibly assume the prerogatives of the father or mother. The duties of these two are separate and distinct but vitally related. Faithfulness on the part of the parent in the matter of home authority will greatly facilitate and increase the efficiency of the work of the teacher. Slackness on the part of the home authorities will greatly hinder the teacher and lessen his efficiency and the results of good he can do the child in school.

The character of the homes very largely determine the character of the work of the teachers in the schools, taking for granted ordinary intellectual fitness for their work. Any teacher can tell in a few weeks where the lax homes are among his students, and from the children from these homes he expects his chief trouble in the conduct of the school.

Parents must require their children from their earliest years to attend church, and must in addition set them an example by scrupulously keeping up the habit of church attendance themselves. The same is true with reference to the Sunday school. The authority of the parent must be sensibly felt in the home in favor of God and His appointments and ordinances. This influence exerted from the very earliest years in the life of the child will soon mold tastes and inclinations and habits so that later influences will find it ten-fold more difficult to change. It is exceedingly difficult to overcome early impressions. This is why God gives to the parent almost exclusive control of the earliest years of the child's life. The felt authority of the home in favor of God, and the force of example in seeing father and mother scrupulously honoring God and His day and His church by regular attendance as matter of conscience and principle will inevitably trend the children in the same direction. This will not only render them more safe against sinister influences sure to come against them in later life, but will also render them more easily reached by preachers in revivals. It is thus they are to be brought to a saving knowledge of Christ wherein alone there is real safety. No child, of course, is safe until brought to Christ, and everything which will help in this direction should be resorted to from the earliest years of their lives.

Our main prescription for this trouble is, therefore, a combination of parental authority and example. Children taught to submit to parental authority will be found easier to bring to submit to God's authority. Parents who scrupulously submit to God and obey Him will be far more successful in securing submission to God on the part of their children. This, we believe, will come nearer to a solution of the boy problem than anything else.

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**SHALLOWNESS, irreverence, effrontery, self-conceit—these should not be, and really are never, the accompaniments of true education. Depth, independence, reverence and humility are the proper accompaniments or fruits of true education**

#### A PATHETIC CASE AND ITS LESSONS

**A** PECULIARLY sad case of youthful crime occurred in our city recently which carries with it several impressive lessons. A young girl died from the effects of a criminal operation. A half dozen or more boys from prominent families are detained as connected with the cause leading up to the operation. Some of these boys were not only members of what the papers are pleased to call "the best families" of the city, but were attendants of what is proudly claimed to be the best public school in the city.

We have an impressive reminder herein of the innate weakness of human nature. Education or culture or wealth, singly or combined, form no safeguard against catastrophe in the hour of temptation. Sin is no respecter of persons or surroundings. There is only one safeguard, and that is in the religion of our Lord Jesus Christ. Money is powerless in the premises, operating often as an inciter to lustful crimes, or as a shield from detection and punishment, but never operating as a deterrent from such wrongs.

Education is as powerless as wealth. There is nothing inherent in culture tending to elevate morally and build up strong, safe, moral and spiritual character. God teaches nothing of a gospel of culture. Schools are far from possessing traditions which guarantee them the right to usurp the prerogative and divinely imposed work of the church. Unaided, or divorced from grace, education is a curse rather than a blessing. More hurt has come to society from educated scoundrelism than from illiterate crime. A bad man educated is only given increased means for his wrong-doing and a wider theatre for his operations. Human depravity is too deep and radical to think of reaching by mere intellectual training.

We are also reminded that sin is a great, big, black, radical, tragic fact inherent in human nature; not merely a misfortune or accident or incident of the race which we are to outgrow by training, education or any of the modern hygienic or homeopathic prescriptions of apostate preachers or worldly churches. For this dire, inward, constitutional malady there is only one reasonable, sovereign remedy, and that is in the regenerating and cleansing power of the blood of the crucified Son of God.

This is a day for seeking other and divers remedies for sin than the right and only one. Men are prone to turn to humanity for relief but all such dependencies only prove to be broken cisterns which hold no water. There is no self-rectifying power in human nature. Sin weakens, enervates, emasculate of all moral strength, and in its very impotence calls for a supernatural power for relief. The very direness of the disease proves its helplessness and poverty of innate remedial resources. How can an unclean thing make itself clean? How can utter moral helplessness stay the surging tides of the Niagara of lustful, sinward, crimeward, selfish trends? How can the leopard change his spots? How can the cannibal change his appetite, the fox his cunning, the lion his ferocity, the cobra his venom, or man his nature? You will as readily accomplish this change in the animal kingdom by caging the cobra and the leopard and the fox and the lion, and placing the cannibal over them as preceptor, as you can grow boys and girls out of depravity by placing them under human instructors for this purpose. God is the only teacher for humanity to be relied upon for this stupendous, superhuman undertaking. Men had as well learn this. Wealth brings no release from this divine necessity. High social position gives no special privileges in the premises, exempting this class from this inexorable law. It is a matter of nature, and not of mere accident. The remedy is and must be from above. God is humanity's need and its only sovereign remedy for all its ills.

Let education, wealth, schools and all else stand aside from this sacred inclosure, and each take its appropriate place, and no longer insult God by attempts at usurpation of divine, infinite prerogatives. It is folly extreme and pitiless to madly thus "run upon the thick bosses of his bucklers."



# THE EDITOR'S SURVEY

## RELIGION AN INDIVIDUAL MATTER

There are no proxies in religion. No man can represent another. No man can do the praying for another, or the giving, or the trusting, or the hoping or the obeying. Every man must do these things for himself. To his own Master every man must stand or fall. We can have no substitutes. Mr. Spurgeon was quite felicitous in illustrating truth. On this point of substitutes in religion he once gave the following anecdote:

A man used to say to his wife: "Mary, go to church and pray for us both." But the man dreamed one night, when he and his wife got to the gate of heaven Peter said: "Mary, go in for both." He awoke and made up his mind that it was time for him to become a Christian on his own account.

## A DEFINITE, CONSCIOUS EXPERIENCE

Definiteness of faith rising out of an experience in which God has revealed Himself to the soul is the great need of twentieth century religion. We are about to be submerged beneath religions many and creeds many and cults, isms and theories *ad nauseam*, but for all this phosphorescent fire and illusive dreaming there is a sovereign remedy in a well-grounded faith based on a genuine experience of saving grace. There is one very large class of people never personally disturbed by these fads, and that is God's sanctified host. These move serenely on happy and singing, amid the jargon of discordant and contradictory notes, and serve the Lord with a glad heart and free. How are you to disturb a man about the inspiration of the Bible when he has in his breast a sense of its divineness? How are you to affright a man with the ghost of the new theology when he has been regenerated and sanctified under the blessed old statement of theological truth of the power of the blood? How are you to engender doubt in the breast of a man about future probation who has accepted the warning of the Spirit to flee the wrath to come and be saved from his sins, and who has been accepted on the terms of the old, old gospel? Let us insist upon the old, God-favored gospel of personal repentance and faith and a personal surrender which brings a conscious witness to salvation from sin, and we will keep clear of all the mud and briars and fog of misfaiths and unfaiths with which our age is cursed. Frederick F. Shannon, in *Continent*, says:

One of the profoundest needs today is a definite faith. We moderns might well imitate Peter, and that first disciple band, in this matter. Asked for a roadside beggar's gift, Peter said to the lame man: "In the name of Jesus Christ of Nazareth, walk." The ghost of indefiniteness fairly haunts twentieth century Christians, and we fear the white monster so much that we are glad to make terms with it. Folks are surprisingly eager to tell and to be told that the true life walk may be enjoyed in sundry names and isms. Eddyism, Russellism, new thoughtism, occultism, are only a

few of a whole brood of cackling bantams professing to have been hatched in the nest of truth. It is indeed the day of the faker, and he is industriously deceiving large sections of mankind. To laugh him down by quoting Barnum's aphorism, which he held to be especially applicable to the American people, is to smile at a tragedy too deep for tears. Nor is it meeting the issue to say that such cults carry within themselves the seeds of death and destruction, and that they soon pass into nethermost oblivion. But there is a real solution to the problem, and it is this: Let every Christian exercise such a clear, definite, specific faith in the power of our Lord to impart

## THE MIRACULOUS UNDENIABLE

Personally we have never had the least trouble in our mind admitting the fullest belief in the miraculous. The Bible has forever settled this matter. The miraculous we esteem but God's natural way of proceeding, and we recognize that His ways are not as our ways. God is supreme, and governs this world still. He has not delegated His power and authority to a set of unchangeable laws which are even beyond His own touch or authority. In the spirit realm His doings daily are as wonderful and as far above the natural laws as were His miracles of Bible times. Nothing can transcend the marvel of making a good man out of a bad man, which God is constantly doing before our eyes. *Youth's Companion*, in the incident recited below, reminds us of personally witnessed scenes in the midnight missions of New York and in the Pacific Garden Mission in Chicago. No man who witnesses such scenes can ever afterward doubt the fact and the power of our God. Says the *Companion*:

"Of course no one believes in miracles nowadays," said Mr. Hardy to his neighbor, Mr. Clark.

"That depends on what you mean by miracles," said Mr. Clark, thoughtfully. "I believe in them myself."

"You mean that you think miracles occurred in the time of Christ. They certainly don't occur now. Miracles belong to the age of superstition, to the childhood of the race."

"I don't know about that," said Mr. Clark. "If you agree that a miracle is a change due to supernatural power, I can show you a miracle tonight right here in this city. Will you go with me and promise to look and listen without prejudice?"

"Surely I will."

The two men met after supper that night, and Clark took his friend to a part of the city in which Hardy had never been before. They went into a little hall between two saloons, and took seats with a crowd of men and women so dilapidated in appearance that Hardy whispered to Clark, "What sort of a place have you got me into? This must be a meeting of all the 'downs and outs.'"

"It is," said Clark, briefly. After the leader had given out a hymn and made a short prayer, a big man with a voice of thunder rose and spoke.

For half an hour he poured forth a perfect torrent of appeal to that roomful of lost men and women. He begged, urged, commanded them to come to God.

When he sat down a score of men and women went forward, and the big man knelt and prayed for them in a voice so tender that Hardy found his face wet with tears.

He and Clark went out on the street. "Well," said Clark, "you have seen your miracle."

"I grant I have seen an interesting sight and heard a good temperance talk, but where is the miracle?"

"Nine months ago that man you heard was a professional gambler and thief. He has been in state prison six different times. He has spent a fortune in drink and vice. Today he is engaged in an honest trade. He has abandoned all his old habits, and every hour he can spare he labors to redeem lost men and women. He is a devout, prayerful man. I say he is a modern miracle, as great as any that Jesus Christ ever performed. Could anything except miraculous power make that man what he is tonight?"

## THE LORD'S WAY

Aunt Hannah came to see me  
Awhile the other day,  
Dear mother's old black mammy,  
Wrinkled and bent and gray.  
She heard I was in trouble,  
And mother being dead,  
She thought to try and comfort me  
And this is what she said:

"My child you must not worry,  
And there's little need to cry,  
For things are always happening,  
Without the reason why  
Made clear to our slow senses,  
That could not understand  
The Lord Almighty's bidding  
If He handed us His plan.

"There is little use to wonder  
At the thorns along the road,  
Nor try to slip from under  
Affliction's heavy load,  
The briars draw the life blood,  
And the weight bows down the soul,  
But the Lord Almighty's watching  
And He has got control.

"There is little use a-grieving  
When He calls and whipsers low,  
'Just give me back the baby  
I lent you while ago,'  
Nor when He takes your dearest  
'Way from your aching breast,  
And says—'Sleep now, you're tired,  
Wake up in heaven to rest.'

"There is little need to hurry  
Just try to patient stand,  
Waiting the good that's coming  
From His controlling hand,  
If He removes tomorrow  
The blessing of today,  
Just say 'Amen, I'm willing,  
'Tis the Lord Almighty's way.'"

Rosa T. H. Gray, in *Christian Observer*.

eternal life to men here and now; to fill them with joy that triumphs over all sorrows; to speak forgiveness and peace to sinful, troubled souls; to bring hope to the despairful and strength to the burden-wearied; to unveil the richness and vitality of another world as far superior to this as the mind of God is to the mind of man; to hold every soul responsible in eternity for its life in time, and such a faith will work like a contagion—a contagion of Christian faith, and hope, and joy, and victory. One man with a definite faith in Christ can chase a thousand with an indefinite guess that sprawls out over the universe, thinner than the mist and moonshine composing its microscopically invisible backbone. Much of our Christianity is afflicted with a kind of spinal meningitis. Its mental therapeutics is excellent; but it is so lame religiously as to require the assistance of patent crutches, gayly made to order in the imposing shops of nostrum venders.

"It is not our duty today," says Eucken, "to fight for a new religion; we have but to kindle into freshness of life the fathomless depths of Christianity."



Hardy was silent. Finally he said: "You are right. I shall never disbelieve in miracles again."

### A VERY WRONG PRACTICE

We refer to the practice of so many church members failing to take their church certificates of membership with them when they move from one community to another. Church members should keep their church membership placed where they live. It is wholly unfair to the church near which they live, and inconsistent with good taste and general fairness to leave their membership at some distant church through mere sentiment or from any cause whatever. They should attend church where they reside and hence should support it at that point. It is a sad lesson of indifference or worse to their children to follow the opposite course which is all too common. An exchange, copying from the *Calendar* of a church in Syracuse, N. Y., gives the following parable which illustrates rather strikingly this ugly practice:

Once upon a time a man who lived in a certain community and took his meals at a convenient restaurant, changed his place of residence. He was so far removed from his former place of abode, that to return for his meals was impracticable; so he sought out a most convenient house where those who wished could supply their physical wants at a well-furnished table. For days did our newcomer partake of the staples and dainties with apparent relish, and even went so far as to offer favorable comment upon the excellency of preparation and service. But in all the time he made no offer to pay his most deserving host and hostess. Finally he was approached and in a kindly manner questioned as to his purpose for the future.

"Friend," said he in reply, at the same time sipping his coffee, "I really belong to another boarding-house; my name is upon the register of my home hotel, and I have not seen fit to remove it yet. It is not a very prosperous institution; the proprietor is a deserving man, and I feel that I ought to stand by him for a while. Anything that I have to spend for food and service I feel should be sent back to him. If, after a while, I find that I like this place, if your fare proves good and the fellow boarders congenial, I may then have my name transferred to your register and help you with my means."

This speech on the part of his complacent visitor so astonished his host that the dialogue ceased.

### A REMARKABLE DEATH

If we remember aright it was Tom Paine who made the boast that within a hundred years the Bible would be a dead book. Numerous such predictions have been made of the early death of the influence if not of the very existence of this Book. These predictions were by enemies of the Book, and of course the wish was father to the thought in such cases. If this holy Book has been dying these long years, it has been the most remarkable death on record anywhere adown the ages. The Bible has steadily grown in circulation all along, and continues this growth even in these modern years during the new class of assaults in the house of its professed friends—the higher critics and new theology people. The Bible is more widely circulated today than ever before, and is more read, and

wields a greater influence than ever. How can this be with a Book of old legends and myths suited to old women and children, but unfit for people of intelligence? How can this be with a book full of errors and mistakes which modern scholarship assumes to correct? How can this be with a book fundamentally wrong in its statement of its great burden and purpose of a remedy for sin in the shed blood of a divine, crucified Redeemer, by faith in whose sacrifice we can hope for pardon and peace and heaven? The figures of Dr. W. L. Haven, of the American Bible Society, do not indicate a dead or a rapidly decaying Bible: He says:

We are very pleased to report the circulation for the British and Foreign Bible Society for the last year as reaching the astonishing figures of 7,899,000 volumes. The Bible Society of Scotland for the last year of record, from the report just at hand, has a circulation of 2,359,985 volumes. If these figures are added to the issues of the American Bible Society, which have already been published as 4,049,610 volumes, a superb total of 14,308,595 volumes represents the missionary circulation of the Scriptures on the part of the English-speaking people all over the world. To this would have to be added the commercial circulation of the Scriptures by the great Bible presses—Oxford, Nelson & Sons, The International, and others, small and large—and the circulation of Continental Bible Societies, which, at the present time, we are not able to give. It requires some effort of the imagination to see the significance of this vast sowing of the seed of the kingdom in the field of the world.

### NOTHING SMALL IN GOD'S KINGDOM

God's ways are truly wonderful. In His kingdom are possibilities of service and gracious fruits which should fill the soul of the humblest saint with thrills of genuine gratitude and joy. Not the extent of the social arena in which we move, not the number or brilliancy of our gifts intellectually, not our wealth or business prestige or influence or relations, determine the possibilities of our influence as Christians. It is altogether a matter of whole-hearted and perpetual consecration in the present tense. It is holding all we are or possess or ever may be or possess absolutely at Christ's command for instant and unquestioning investment for Him and His race and His sole uses. Thus wholly in His possession, and in His hands, He can use small talents often with more startling and broader results than are found to follow the use of superior endowments in the nominal professor. It is in our utter yieldedness, not in the abundance of the things we possess which we sentimentally call His. It is a question of whether we are really and all absolutely His. If this be our happy state we have the joy of knowing that all of life—its prosy detail no less than its more prominent features, in its shadows as well as its sunshine, in its smallest affairs, as well as its larger concerns—is in the hand of God to be guided and made to issue in fruit for Him. Dr. Macrae illustrates what may result from our little things in God's realm, by the case of the lighthouse keeper and his taper:

One night a man took a little taper out of a

drawer and, lighting it, began to ascend a long, winding stair. "Where are you going?" said the taper.

"Away high up," said the man—"higher than the top of the house where we sleep."

"And what are you going to do there?" said the little taper.

"I am going to show the ships out at sea where the harbor is," said the man. "For we stand here at the entrance of the harbor, and some of the ships far out on the stormy sea may be looking out for our light even now."

"Alas! no ship could ever see my light," said the little taper. "it is so very small."

"If your light is small," said the man, "keep it burning bright, and leave the rest to me."

Well, when the man got to the top of the light house—for this was a light house they were in—he took the little taper, and with it he lighted the great lamps that stood ready there with their polished reflectors behind them. And soon they were burning steady and clear, throwing a great, strong beam of light across the sea.

### TRUE GREATNESS

Abraham Lincoln was truly great in all respects. Whether we view him in the signally fortunate time of his public life—a time of peculiar opportunity for one to exhibit traits of greatness if he possessed them, or whether we consider the marvelous powers of the man as he met the grave issues confronting him as the war president, or his matchless powers as an orator as exhibited in his great Gettysburg speech, or in any of the distinguishing features of this wonderful man, we will be compelled to accord him true greatness. There is, however, one feature of his character not generally stressed which we consider of higher evidential value in measuring his greatness than even these we have mentioned. Lincoln was sublimely unselfish. He was big enough to be glad to see others rise, and to do the clean and unselfish thing by others even in politics. His example in this respect will be so rare and so unspeakably unique alongside the insane and brutal self-seeking in this age of swinish greed among small politicians, as to appear incredible. *The Religious Telescope* gives us this incident which exhibits the trait of which we speak:

Some one told Lincoln, towards the close of his first term, that Chase was going about making speeches at certain conventions with the view of becoming the presidential candidate and that the President should keep him at home. "Oh, do not worry about Chase," said Lincoln. "He has just as good a right to be President as any man in America. If the people want him to be President, then I want him, too." That was a good rebuke for a jealous politician, who probably felt some personal pique toward Chase. But the point of this mention is that Lincoln was too tall and strong to lay anything in the way of another's rightful ambition, even though its realization should reduce him from the highest public position to private life. Therein lay Lincoln's true greatness. He was too unselfish to seek his own, much less at the expense of his faithful cabinet officer! "These three"—but the greatest of these is love! Because Lincoln was of that mold and makeup he is enshrined in the grateful affection of the civilized world. But our perfect example in these qualities of character is Jesus of Nazareth. How we long to be like Him! Some day we shall—perfectly so. Then our happiness will be complete. "I shall be satisfied when I awake with thy likeness."



# THE OPEN PARLIAMENT

## YOUR TONGUE

E. M. ISAAC

Is it truly consecrated to God? Then be sure that He controls it. Nearly all the trouble in home, church and nation has come by way of an unruly tongue. More people are slain every year by this little member than by the sword. Hundreds of men and women have gone out of life broken-hearted because of some one's tongue. The unkind words spoken can never be recalled. They have passed on forever, and though we may say we take them back, we can not. Men and women speak lightly of each other while claiming to love with perfect love. Unkind things are said, insinuations are made, old things are dug up that were forgiven long ago, and those who once were friends turn the cold shoulder on us without a word of explanation. We have known of women to suffer untold agonies because of a slanderous tongue. Their fair names were tossed about as an unclean thing until the mouths that slandered them were black with the slime of the pit. Ask them for evidence and they will say at once that they can not prove it, of course, but that it is the talk. Such persons are murderers. They are guilty of the blood of those innocent ones, and God has them down in His Book as murderers, and the very night of the crime will be recorded when those persons lay awake slandering their sisters whose characters are as pure as that of angels. Many a godly preacher has had his name blackened by these foul tongues. We have heard things said at times and have at once demanded proof. How quickly the slandering tongue was tied by this simple method. Ask for written evidence and it will not take long to find out the slanderer. Believe no one who will not put his accusations in writing over his own name.

## MODERN TENDENCIES

FRED MESCH

*"Having a form of godliness, but denying the power thereof."*—2 Tim. 3:5.

We are living in a great crisis. In everything, there seems to be some kind of foreboding, whether for good or bad. The nations are eyeing each other, ready to spring at a moment's warning. One step may precipitate a worldwide revolution. There is expectancy in politics. The various party lines in many quarters are dwindling and a new and startling alignment may show itself at any time. The reform movements in prohibition and against the white slave traffic must soon assume some more effective form to meet the demands of the coming decade. Drunkenness and debauchery piling up on every hand forecasts a dark future unless a turn comes strong and sharp.

In religion, there is also a great ferment. The "unlearned" will have his

head turned by the many conflicting voices proceeding from every direction. We are approaching a great crisis. Something must soon happen to check the confusion, or it seems that true religion will be lost from the earth. What are tendencies? Where do they point? Let us see.

1. One tendency is the increase of the isms. There is no end to the foolery being invented in the name of religion. Millennial Dawnism, with its denial of Christ

of the old-fashioned services of prayer and the class meetings, we see the social and festival. It is hardly possible to have a religious gathering without a banquet. Feasting and toasting have taken the place of fasting and prayer. The devotion of the young people's meeting has become a matter of frolic and spooning. Sisters can go through a town for socks and handkerchiefs, turn a freezer, cook cakes and pies, but you throw them into a fit of embarrassment if you happen to call on them to pray or testify. A shout of joy from a blest soul in most quarters is not only not known, but a forgotten affair. An occasional amen from a stranger upsets a morning service. The tendency is increasing each year.

3. Akin to the above is the tendency to eliminate all the supernatural out of revivals. We heard a prominent Bishop say that they no longer believed in the old-fashioned revivals, but rather in the modern evangelism. They have no use for old-time, Holy-Ghost preaching, heart-rending conviction, revolutionary conversions and pentecostal sanctifications. Now it is the signing of the card, the giving of the hand and joining the church. We have attended the modern union meetings where for nights there would not be a word of prayer offered by anybody. Everything to relieve the embarrassment, appeal to human pride and make religion light is being done. The churches are becoming loaded with unsaved men and women. Soon the church will be a social club.

4. There is a tendency, in many quarters, where there is some spiritual life left, to quench the manifestations of the Holy Ghost. The freedom of the Spirit is becoming unknown in many quarters. Demonstration of the Spirit is being preached against. At a great campmeeting, where great power had been displayed and divine manifestations resulted, a good Methodist holiness man told me that all that noise was not by their folks, but by the Nazarenes. It was heavenly, for the altars would fill and scores of people were getting to God. It was easy to preach there. "Where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17). Theory and logic and eloquence will not do the work, our meetings must be "in demonstration of the Spirit and power" (1 Cor. 1:4). The cry and fear of fanaticism is not in place. The worst and nearest rock is dead formality. We need the old-time unction and glory to possess us. Our meetings ought to be extraordinarily swayed by divine power until the most skeptical will recognize it.

The lesson for our church is to live under the shadow of Pentecost. This is important for us. There have been other times like this one. Such a time of falling away existed in the middle ages. A crisis was on. There must be a general outlet and revival. God used the means that

## HAVE FAITH IN GOD

F. M. LEHMAN

He answers prayer in the same old way  
As He did in the olden time.  
It is traced in the book of yesterday  
By historic pen sublime.

Where the patriarch sat in his own tent door  
As the Orient shades crept in  
God owned His Word in the Long Before,  
Where there lay no taint of sin.

The Church, like Samson, is shorn of faith  
By Mammon in Sorek's vale,  
And, charmed by her former sheeted wraith,  
She must now and ever fail.

The saw and sword and the cross and flame,  
The thumb-screw and rack and wheel,  
Have made faith-heroes of sacred fame  
Who died with quenchless zeal.

Have faith in God, for the caves of earth  
Yet echo with Faith's refrain.  
Men's bleaching bones shall receive new birth  
When Jesus comes back again.

He was ever true to His faith-ried own,  
Faced they peril of sword or fire,  
And over each barren waste there shone  
The promise that met desire.

He feeds the sparrow and clothes the grass,  
And He paints the lily fair—  
If you believe, He'll bring things to pass—  
Jehovah-Jireh answers prayer.

Though 'neath Orient sky or Western moon,  
There is One in the Overhead  
Who will answer prayer in the late or soon—  
Doubt dies where our faith will tread.

Though the skies be black as Egyptian night  
Faith sees the other side;  
It pleads the promise till breaks the light,  
And waits for the glory-tide.

Then back! O back to the God of yore!  
Away from the faiths of men!  
He'll answer prayer as He did before—  
Today as He answered then!

and its heresy of annihilationism is sending literature throughout the world. Christian Science, being neither Christian nor scientific, is preaching in every city meaningless nonsense about the unreality of matter, disease, sin and death. Theosophy, with the smell of ancient paganism, is erecting its temples in our cities. All manner of heathen beliefs with their temples are finding room in this country. There are the snake-eaters and fire-handlers and tongue-babblers and so on *ad infinitum*. Religious quackery is foisting itself on an ignorant public everywhere.

2. Another tendency is the lack of spiritual life in church activities. The human is taking the place of the divine. Instead



presented itself. It was Luther and his co-laborers. Later the Church in England had gone so far away as seemed possible. Again God used the means that was available. This time it was the Wesleys, Clarke, Fletcher and Whitfield. In this country Calvinism had put the people to sleep. Revivals were becoming extinct. Something must be done. And again God used the means that presented itself in C. G. Finney and a few others.

What shall we say of the present state? It seemed that something must soon be done. Worldliness in the churches is rampant. The theatre, moving pictures, Sunday excursions, base ball, dancing, card playing, festivals, etc., are swamping the church and driving out the little spiritual life there is. God will do something and He will use the means available. He can not use a worldly church to cure the disease. If the Pentecostal Church of the Nazarene will everywhere put herself in position, the Lord will sweep through her as a means to a great revival in this and other lands. Let us keep the fire burning on our altars and the glory of God in our services, free from formalism or fanaticism, in the middle of the road and invite a lost world to God. The day is dawning. It will soon break in on us in full noon-tide glory.

### JESUS, "THE MAN OF SORROWS"

GEORGE W. BUGH

We sometimes read of Jesus Christ as "the man of sorrows and acquainted with grief" (Isa. 53:3); as "God in Christ" (2 Cor. 5:19); "a Spirit," subject to pleasures or grief (John 4:24); and again as "the Lamb of God" (John 1:36); and we read of "the Lamb slain from the foundation of the world" (Rev. 13:8).

Christ having existence from eternity (Mic. 5:2), and foreknowing all things, is revealed as a long, a limitless, suffering Savior. This hardly looks credible in view of other Scriptures. God said, "Thou hast loved righteousness and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9).

No doubt the throne is Christ's eternal victory. But God is omniscient, therefore, sensitive of all life and pain. Christ is not only cognizant of all physical feeling, He is also in mental touch with every troubled thought of His creatures. We dare never disassociate the all-consciousness of God's Spirit from any apprehension of man. He knows and feels it all. The same law that troubles human emotions, brings sense upon God's mind.

Christ carried in His mind several thoughts of ardent intensity. This came to the surface in most every sermon that Jesus preached. In the first place God foreknew of sin, of all its results, and has in mind all sufferings, ages upon ages, eternally. As an all-conscious God, such has its weight upon His mind. And in the second place the plan of redemption as devised by God, required a self-sacrifice in human form, most painful. And this is augmented by the fact that He, the

Lord, foreknew the day and hour of His dying agonies. Behold men under the penalty of death, so long as the time of dying is not fixed, may be careless, but after it is fixed, and all hopes are dead, feel the execution constantly.

Let us go back to the time of God's first device of salvation. Sacrifices and offerings prefigured the Lamb of God, but they were not sufficient to answer the justice of God upon sin. "Then said I, Lo, I come: in the volume of the book it is written of me" (Psa. 40:7; Heb. 10:7). The record was fixed "before the foundation of the world" (Eph. 1:4). It was then that Christ first felt the death struggle upon the cross.

That this purpose and thought occupied the mind of the Angel of the covenant, is seen all through the Old Testament, especially in the prophecies, but for brevity we refer to His many sayings while on earth. In His Sermon on the Mount, a reference to this is made when He stated that He came to fulfill the law (Matt. 5:17). Meeting Nicodemus about this time He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (Jno. 3:14).

It is true, the Father, in begetting Him, prepared for Him a body for physical suffering (Heb. 10:5). And so, as man for humanity, He suffered on the cross, but let not one suppose the all-mindful Godhead in this body did not suffer in spirit. There was both mental and soul agony: and when Isaiah declared that He made His soul an offering (Isa. 53:10), meaning His life and blood, the scene ahead already pressed His emotions.

On another occasion He said, "If any man will come after me let him deny himself, and take up his cross and follow me" (Matt. 16:24). This to the disciples must have been astonishing. What! take up a Roman cross and die a criminal's death? Jesus explained it in Mark 8:38. But Jesus thought of His cross. After six days more we hear Him say, "The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall rise again" (Matt. 17:22, 23). This plain statement made the disciples sorry. Still later He reiterated the same things (Matt. 20:18, 19). Peter rebuked Him for these sayings (Matt. 16:22). And when saying, "They shall scourge him, and put him to death," it is said, "They understood none of these things" (Luke 18:33, 34). But Jesus felt the sacrificial fires, as they grew more hot till an angel strengthened Him in the garden of Gethsemane. Verily our God has His sad emotions (Heb. 4:15).

BEEBE, ARK.

### SOMEWHAT CARNAL

REV. C. E. CORNELL

Unrestrained carnality is a very dangerous quality to have on hand. The devil let loose in an individual is vicious and unreasonable. The daily papers recently told of Joseph Garinsky who objected one morning to having hash for breakfast. Mrs. Garinsky told Joseph he would either eat the hash for breakfast

or she would ram it down his throat. Joseph dared her. Mrs. Garinsky did her best to carry out her promise, but failed. In the course of her well-meant attempt she broke a catsup bottle on Joseph's head, knocking him unconscious and cutting his head. He was taken to the hospital, and Mrs. G. was arrested. It is said that Joseph will recover.

This may be a little unusual as a display of carnality but very often the "old man" (in this case the "old woman") caused a lot of trouble over a very small provocation.

An editor of a little paper called *The Straight and Narrow Way* vehemently opposed to "sects" refers to a brother editor holding somewhat different views as follows:

I notice in one of our little worthless pre-printed-on-one-side Journals of the Realm, that its little gimlet-headed auger-mouthed editor has been spueing out some of his mortified notions in regard to the Strait & Narrow Way. I presume that blows from its gospel hammer was more than his gimlet-head could endure. The gospel tread of the Strait & Narrow Way had been trampling on his sect-rian corns, till he just couldn't keep from crying.

The evidence of love that suffereth long and is kind is a little shy, but how often humanity is at fault. The above may be taken seriously or facetiously, they are facts, however. I trust no reader will be guilty even of a slight indiscretion.

### A WONDERFUL SAVIOR

J. J. GOULD

Only they of the world, who do not know Christ personally, deny Christ as a wonderful personality. Those who have tasted and tried Him find Him indeed precious. "Unto you therefore which believe he is precious."

If I had never been in Chicago, how could I be expected to know anything about it. So the unsaved man or woman can not tell anything about Christ as a personal Savior. I have read of London, I have seen people who have been there, but I have never been there myself. Others can tell me of its sights, but I can never see that great city until I go across the Atlantic. The unsaved have heard of Christ, have heard others tell of the matchless joy and blessed assurance given them; they have heard them tell of this wonderful Savior, yet they remain blind and ignorant of Him. They have read of Christ in history, in books, in newspapers, and in the Bible, and yet they know Him not. The world today presses on and on, trying to find rest, pleasure and happiness, but alas! after all their vain searching and wandering they are still without that which they would have most.

How different the picture of the life hid in Christ, abiding in His bosom, kept in the shadow of His wing, and sweetly and peacefully walking by His side. You offer them the pleasures of this world as a charm to draw them from the side of this wonderful Savior, and the offer is quickly spurned. The water of life quenches the thirst; the bread of life satisfies the hunger; the pearl of great price makes multi-



millionaires of us; the Rose of Sharon spreads its perfume around us; the Rock in the weary land provides us rest and shelter; the Sun of Righteousness sheds its rays upon each foot of the journey, and makes the way plain that "a fool need not err therein." Oh, no, we need not the world, with its folly, its pride and its pleasures to give us enjoyment and happiness. We have found Jesus, the Savior. "My heart is fixed, O God my heart is fixed."

We thank thee, Jesus, for the privilege of serving thee; thou art all in all to us. Thou art our Redeemer, Friend and Savior. We give all praise unto thee. We thank thee, Father, for sending us thy only begotten Son, the King of Glory. We thank thee, Holy Spirit, for convicting us of sin and leading us to Jesus the Christ.

## THE SECRET THINGS

CHARLES V. LA FONTAINE

The worldly-minded and unregenerated people often wonder how Christian believers can be so positive in their statements of experience. To the uninitiated it looks credulous. To the skeptic it looks foolish. To the doubtful it looks mysterious, but to the believer it is easy. To His disciples Jesus said, "Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables." The object of the parable was, first, to conceal truth to the gainsayer and critic, and, second, to reveal it to the believer. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of the law" (Deut. 29:29).

The revealed things belong unto us, but how shall we find them? John says that "these things are written that ye may know," and in the precious Word will we find everything intended that we should know. A sure rule for the guidance of the child of God is this. Whatever of the secret things that are revealed for us to know are written in the Word. If it is not in the Word, it is not for us to be concerned. This will keep you from fanaticism. The devil has the power to transform himself into an angel of light, and assume to lead the children of God. He can and will do it if he can keep them away from the Word. If they will be spirit-led only he has them, but if they insist on going by the Book he does not have them. There is their safety.

All who have gone off into fanaticism have not interpreted the Book by the Book, but have taken spirit leadings without the corroboration of the Word. The Holy Spirit is the Revealer of the Word and will of God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him, but God hath revealed them unto us by his Spirit" (1 Cor. 2:9, 10).

The Spirit will never lead us to anything outside of the Book. He is confined to that. Every leading of the Spirit

it will be found in the Book. **E**ither the direct reading for it or the direct teaching for it. There will be no doubt as to what the Spirit means. But to whom does the Spirit reveal the secret things? "Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes."

*Through what does the revelation come?* (Rom. 16:25) "By the Scriptures—to all nations—for the obedience of faith."

Through this blessed channel of the Word, and by the medium of the Spirit, God has revealed what He wants us to know. His Word declares that it is "not his will that any should perish, but that all should come to repentance" (2 Pet. 3:9); that He will have all men to be saved, and to come to the knowledge of the truth (2 Tim. 2:4), and that "there is none other, but Jesus" (Acts 4:2) "whereby men must be saved."

That it is His will for all men to be sanctified (1 Thess. 4:3), and also that all men should live to the will of God (1 Pet. 4:2), and to "rejoice evermore, pray without ceasing, and in every thing," and as well for everything, "give thanks" (1 Thess. 5:16-18; Eph. 5:20).

And what is the secret of this kind of life? It is not mysterious, though to the unsanctified it looks that way. It is through the Spirit of God who dwelleth within us. Glory to His name.

SPOKANE, WASH.

## "O, THAT I"

REV. JAMES P. G. LOWES

*"O, that I knew where I might find him, that I might come even to his seat."*  
—Job. 23:3.

Thousands of men and women are crying, "O that I knew where I might find Him!" They know that if they do not find Him, they are lost; many of them go to some of the modern-day churches with souls hungry for the truth, hoping that some one will tell them how to find Him, but they receive no help. They are left in greater darkness and distress than before they went. The sermon they listened to was on some of the popular subjects so much discussed by the world, such as "Is marriage a failure?" etc.—no food, no help, no one enquired about their soul, and they go to their homes in a spirit of despair, and often defiance; despair because they feel that there is no hope for them, and defiance because they see so little difference between themselves and the average church member.

Brother, sister, we do not know what a word for the Master will mean to the inquiring soul. When the angel brought the live coal from off the altar and touched Isaiah's lips and cleansed him from his iniquity, and the Lord said, "Who shall I send?" Isaiah said, "Here am I: send me." And when we inquired for the perfect way and the Lord showed us our uncleanness, and we began to unload, and finally laid ourselves on the altar, and said, O Lord, use me in thine own way, He ac-

cepted us and the Holy Ghost filled our souls; but listen: last Sunday at church the Lord said, "Son, daughter, there is a young man sitting in the back seat whose soul is enquiring the way: go speak to him," did you obey? No. The devil gets busy and said to you, "Don't go; you will make a blunder of it." And you sat still and said, "Lord, you better send the preacher." The young man goes from the church, and if you could read his thoughts they would be something like this: "Well, they do not want me. Salvation is not free in that church. No hand-shake, no welcome, no 'glad to see you; come again.'"

Perhaps there was a backslider in church that day, and in his soul he was crying, "O! that I was as in months past, when God preserved me" (Job 29:2).

How hungry was his soul: perhaps there was a besetting sin, and the devil was using that weak point. It may have been the drink habit which had fastened on him, and he realized that the only cure for him was a plunge in the cleansing blood; but he lacked the courage to step out, because of past failures; but no one spoke to him; no one said "Come; Father is waiting to welcome you; the table is set, the feast is prepared, and the fountain is still open. The great physician is near—is waiting to heal you. In self-complacency you sat still, but hear me: Judgment day is coming, and the lost souls will be there and will point their finger at you and say, "You never told me one word the day I was in your home or the day you met me on the street when I was ready to come back home." Oh, how his soul was filled with remorse, but no man bade him come. The devil said, "They do not want you," and he went his way, lost forever.

Real sanctified men and women obey the voice of the Holy Spirit. They go. They do. They let Him lead. They do not say, "O Lord, I do not know what to say," but "Lord, O Holy Spirit fill me with wisdom," and go boldly forth in His name. If it is some friend or relative, someone in whom they are especially interested, for whom they have been praying, you might hear this supplication: "O that I might have my request, and that God would grant me the thing that I long for" (Job 6:8). Bless God, I know some people who are filled full of the Holy Ghost who get answers to their requests. Hear me. The one thing that will take many people to hell is self-complacency—the feeling of indifference for souls. O God! keep the burden of souls on us. Men and women are dying for a little bit of love. They look towards the church for love and sympathy, for help to find Him, for help to be as in days past. Not one moment should be spent in idleness.

PORTLAND, ORE.

The one who says, "I would serve Jesus if I could see Him," is the very man who will cry: "Rocks and mountains, fall upon me, and hide me from the face of Him!" when He appears.—C. A. McC.



## Mother and Little Ones

### DRIVING HOME THE COWS

Out of the clover and blue-eyed grass  
He turned them into the river lane  
One after another he let them pass,  
And fastened the meadow bars again.

Under the willows and over the hill  
He patiently followed their sober pace;  
The merry whistle for once was still,  
And something shadowed the sunny face.

Only a boy! and his father had said  
He never would let his youngest go;  
Two already were lying dead  
Under the feet of the trampling foe.

But after the evening work was done,  
And the frogs were loud in the meadow  
swamp,  
Over his shoulder he swung his gun  
And steadily followed the foot-path damp.

Across the clover and through the wheat,  
With resolute heart and purpose grim;  
Though cold was the dew to the hurrying  
feet,  
And the blind bat's flitting startled him.

Thrice since then had the lane been white,  
And the orchards sweet with apple-bloom,  
And now when the cows came back at night  
The feeble father drove them home.

For news had come to the lonely farm  
That three were lying where two had lain;  
And the old man's tremulous, palsied arm  
Could never lean on a son's again.

The summer days grew cold and late,  
He went for the cows when the work was  
done,  
But down the lane, as he opened the gate,  
He saw them coming, one by one,—

Brindle, Ebony, Speckle and Bess,  
Shaking their horns in the evening wind;  
Cropping the buttercups out of the grass—  
But who was it following close behind?

Loosely swung in the idle air  
The empty sleeve of army blue;  
And worn and pale, from the crisping hair  
Looked out a face that the father knew.

For Southern prisons will sometimes yawn,  
And yield their dead into life again;  
And the day that comes with a cloudy dawn  
In golden glory at last may wane.

The great tears sprang to their meeting  
eyes;  
For heart must speak when the lips are  
dumb,  
And under the silent evening skies  
Together they followed the cattle home.

Kate Putnam Osgood.

### WHAT SOME MEN WISH THEY HAD KNOWN BEFORE TWENTY-ONE

"Things I wish had known before I was twenty-one," was the subject of three addresses delivered at the Y. M. C. A., Cleveland, recently. G. Leonard Fels, the first speaker, read a list of answers given. He had canvassed the membership, and these were the answers he received:

I wish I had known—

1. What I was going to do for a living—what my life work would be.
2. That my health after thirty depended, in a large degree, on what I put into my stomach before I was twenty-one.
3. How to take care of my money.
4. The commercial asset of being neatly and sensibly dressed.
5. That a man's habits are mighty hard to change after he is twenty-one.
6. That a harvest depends upon the seed sown—wheat produces wheat, thistles bring

forth thistles, rag-weeds will spoil a good pasture, and wild oats once sown will surely produce all kinds of misery and unhappiness.

7. Things that are worth while require time, patience and work.

8. That you can't get something for nothing.

9. That the world will give me just about what I deserve.

10. That by the sweat of my brow would I earn my bread.

11. That a thorough education not only pays better wages than hard labor, but it brings the best of everything else, namely, more enjoyable work, better food, more of the wholesome luxuries and pleasures of life, better folks to live and deal with, and, best of all, the genuine satisfaction that you are somebody worthy of respect, confidence and the priceless gift of friendship.

12. That honesty was the best policy not only in dealing with my neighbors but also in dealing with myself and my God.

13. The value of absolute truthfulness in everything.

14. The folly of not taking older people's advice.

15. That "dad" wasn't so old-fogey after all; if I had done as he wished me to do, I would be very much better off physically, mentally and morally.

17. What it really meant to father and mother to raise their son.

18. What hardships and disappointments would be entailed by my leaving home against my parent's wishes.

19. More of the helpful and inspiring parts of the Bible—particularly the four books dealing with the life of Christ.—Sel.

### CONCERNING CARD-PLAYING

In my adolescence, when I was nobly wrestling with the extraction of the cube root, the establishment of confidential relations between my father's razor and his son's chin, a hobbledehoy's voice that wanted to wobble illogically around among the cords of my Adam's apple, and various other circumstances as obstreperous as bucking bronchos, it was vigorously represented to me by some of my chums, who had shed most of their milk-teeth, and whose knowing winks therefore weighed more with me than all the wisdom in the public library, that card-playing was a manly accomplishment which I dared no longer neglect to cultivate.

It is true that they were not unfeeling enough to burden me with an overplus of rational explanations as to the whyness of card-playing's being an especially manly attribute, and more than checkers or Simon says, "Thumbs up;" and at the age indicated a fellow doesn't usually cross-examine his gratuitous advisers closely enough to wound their sensitive feeling by a suspicion of distrust. They said so, and had they not ten or eleven hairs sprouting out on each side of their noses, whereas I had but the regulation base-ball number? With me that extra hair or two counted for more than a Supreme Court decision.

Of course these gratuitous guiding stars of my youth magnanimously volunteered to pour out the necessary instruction as free as water. Satan's Sunday school teachers never have to be coaxed or coddled. But I have noticed that the school of vice collects its tuition bills later, in full, with compound interest added and a constable's attachment up its sleeve.

But notwithstanding I triumphed over cube root, the razor, the chromatic and diatonic scales, and sundry college and civil-service examinations, yet I never succeeded in drilling a hole far enough into the mysteries of a greasy, dog-eared pack of cards to know how to cut a shuffle or deal, or how to play them any better than an idiot when it came to my turn, without being prompted by my disgusted partners. You will be pre-

pared for the next statement, that they soon found it difficult to conceal their contemptuous belief that I had not been endowed with sufficient intellect to play cards.

I want modestly to register my dissenting opinion that the trouble must have been that I had too much intellect, or an intellect of a different breed from theirs. What little enforced observations I have made of the intellectual processes employed in the game called progressive euchre confirm me in thinking my failure can not be regarded as prima-facia evidence that the front breadth of my intellect had been in any wise skimped. In fact, the minimum intellect seems exactly to suit the job.

I am not denying that people of fine intellects play cards, but unless they are playing for stakes, they let their intellects off for a half-holiday, and play just to while away the hour. Killing time is an occupation that never has required a joint session of both lobes of the brain.

Social card-playing may be the innocent little lambkin that some of its champions would like to label it; but, if so, it has been unfortunate enough in its early career to get tarred with the wrong stick. If it is a sheep, as alleged, how comes it that it baas and butts and smells goat fashion? I am afraid it will have a Lady Macbeth job of it to clear itself of having been mixed up in the world's history with a miserable lot of deviltry in company with such disreputable pals as the whiskey-bottle, harlots, the dagger, the state prison, and the halter. Decent society should feel obliged to quarantine such a fellow. In adopting a founding or an amusement it is best to give yourself the benefit of the doubt as to its being tainted.

Put it on the ground of personal comfort and I never could understand how fastidious people, who would shudder at the thought of carrying a pocket-knife stained with the blood of a dozen murderers, some of the victims of which, perhaps, were their own friends, even though the knife was to be used only for whittling toothpicks, can smile while they handle cards that have been the devil's instrument in leading numberless men to robbery, murder, suicide, and mental and moral ruin. Besides, there are so many clean amusements that never went into partnership with all the vices and crimes of humanity that there's no necessity for inviting the tramp's game into our parlors.

Nearly all of the thugs, harlots, burglars, drunkards, pirates, murderers, rogues, and convicts play cards. A small percentage of the best people do also but they don't whiten the tar-pot or sweeten the charnel-house. If one is trying to keep his reading, thinking, travel, business, marrying, and domestic life up on the high plane of Christian civilization, why, in the name of fractional sense, should he dip down to the dirty level of the heathen brutes who shook dice under the cross of a dying Savior to find an "innocent amusement" when there are so many which have clean papers from the board of health?

A friend suggested that I play cards with my boys at home, and obviate any tendency on their part to steal away into undesirable company and play surreptitiously. From the front, this advice may appear to be a solid nugget of Klondike gold; but it is only a thin veneering filled with lead filling, just like all other gold-bricks of confidence men.

Why not teach my boys to drink moderately, by the cheerful home fireside? Why not hire a private tutor in genteel profanity to initiate them into the use of a few, select, innocuous "cuss words?" Yes, why not buy a pretty tame tiger for their pet and playmate? Simply because you can't figure out in the case of one any better than in the case of the other just the notch at which the taste for blood is going to be awakened. Experience teaches anybody but the fool that it slumbers in all. There is a fatal fascination about games of chance, just as there is a cumulative appetite for narcotics.

I'm not going to send my boys yachting in Maelstrom Bay until the official coast-survey reports assure me that the dangerous vortex has disappeared. I'm not willing to push them out of the third story window until I receive a certified copy of a decision from the supreme court of nature reversing the law of gravitation. Pray where are the beneficent facts in the history of card-



playing so luminous as to justify me in assuming that the poison in its fangs will be elixir hereafter?—Rev. J. F. Cowan, D. D., in C. E. World.

## WHAT THE CRUTCH DID

Robert Bentley had sprained his ankle. According to modern treatment, a doctor bound it up tightly and told him to use it. Not run or jump, but use it moderately in walking. So Bob screwed up his mouth in a whistle when the pain was pretty bad, and marched around valiantly, trying not to limp. On this day, however, Mrs. Bentley had to send him on an errand rather far away. It was necessary to be done, and there was no one but Bob to do it.

"Take one of grandfather's crutches; it'll be a help to you," his mother said. "I believe you're as tall as he was. When grandfather bought his last crutches he'd settled down a good deal, and was bent. I'm sure you could use one."

"But I don't like to go about with a crutch—what'd I look like?" Bob demurred. "No matter what you look like. I insist that you take it and save your ankle."

When mother insisted, even such a tall boy as Bob had to give in.

The boys geyed him a little as he went along the street. "Hello, veteran! Going to get your pension?" they called out. Once or twice he stopped and swung his crutch playfully over their heads, at which they laughed and ducked fast enough.

Before Bob reached home again, though, he was mightily pleased that he had taken the crutch. The errand led him some way out of the village limits, and when, his message delivered, he turned back, he was really quite tired, and began looking about for some place to rest. "This bad ankle does take the tuck out of a fellow," he thought to himself.

A deserted shanty stood in a field near the road, and attached to one side of it was a battered lean-to. Just as Bob reached it, a passing shower began pelting him with drops.

"Maybe I oughtn't to get wet now." Ordinarily Bob cared as little as any healthy boy does for a wetting, but now there was the ankle to consider. "Guess I'll go inside until the rain's over," he decided, and entered the lean-to. Because the rain beat in, he pulled the door shut. Although it hung only on one hinge, it stayed in place. In the half-light he found some loose straw piled in a corner, and sank down on it with that sense of ease which comes to the overtired. Before he knew it, the boy was asleep.

It might have been an hour later when he aroused to the confused sound of voices. As soon as he knew clearly where he was, he could see that nightfall was approaching. He sat up, meaning to go home at once, when this sound of angry debate again startled him. No, it was not a dream, it was real, and very near. Gradually he knew that the men talking were in the shanty. The separating wall was cracked in places, and it was easy to hear.

"I tell you it's the 12:30 train that's going to have that express car."

"Sh—sh" another voice warned, "not so loud. Somebody might hear."

"Hear! Don't you know folks are scared of this shanty? They say it's haunted."

"Well, haul out your plan, Dick."

"It's simple enough. It's passenger train No. 56—carries mail and express car and three coaches, usually. Stops at the gorge for water. Two take care of the engineer and fireman, one sees to the conductor and two go for the express car. When the engineer and firemen are bound, uncouple the engine and start her down the track a piece, and then stop her. You can do that, Sam; you've run an engine 'fore now."

"You bet," a low chuckle followed the words. "Guess they'll get paid for discharging me, too. Here's five masks."

This was an awful plot for a youngster to hear. Bob's hair seemed to lift his cap from his head, but the boy had good grit, and he began to plan on his own account.

"Going to wear masks, are they? I'd better see what they look like without 'em," he thought. Very quietly he edged himself toward the broken wall.

"Sh—sh" came from the other side. "I heard something."

Again the scornful laugh. "I do believe you're afraid of the ghost. Rats will scamper. I saw one a minute ago."

Bob had managed to reach a crack, through which he could see the five men clearly.

Would they never go? That was now the boy's anxious thought. Surely they could not stay much longer.

It was a relief to his strained expectancy when the leader's voice gave the order to separate. "Time to get a move on us," he said. "We mustn't go together, or be seen together." And he gave the direction each one was to take. Bob was glad to hear that they were to keep clear of the village. "See that none of you are drunk," was the leader's parting injunction.

They had been gone some minutes before Bob dared to venture forth. Wasn't he glad he had the crutch, though! He could strike such a gait as wouldn't be possible with only that limping ankle to do its part. He hadn't any timepiece, but he calculated it must be about a quarter past seven, and he could make it in half an hour. That would give five hours, at least, in which to balk those horrible plans. There had been some significant hints about using the revolvers in case of too much resistance, and that might mean murder as well as robbery.

It was a heated, tired boy who presented himself at the station and called for the station master, but he was too eager to remember that he was warm or tired.

"Why, Bob Bentley, what's up?" the official asked. "I scarcely knew you with your crutch and the straw sticking to your clothes. Fell off a hay loft, did you?" Mr. Hinds was something of a joker.

"No, Mr. Hinds, but I've been laying in straw for an hour listening to a plan to rob the 12:30 express as she goes through tonight." And he told his story rapidly.

"Wait here a bit," Mr. Hinds said. He hurried in to the telegraph operator, and the wires were kept hot for the next few minutes. Detectives and special police were directed to board the train at certain points, and all was quickly made ready to give the robbers such a reception as they deserved.

Then Mr. Hinds came back. "Now, young man, Bob straightened up. "You saw them clearly?"

"Yes, sir."

"Well, don't breathe a word of this until after it is over, though I'm sure as I'm alive those fellows'll get their come-uppance about midnight. You're a brave chap, my son. I don't see how you had the nerve to keep still there and hear it all."

Bob laughed ingenuously. "I expect I hadn't the nerve to run away. If I'd been on my own two feet, maybe I'd have sneaked out. 'Twas the crutch did it, I reckon. Mother made me take it, though I didn't want to."

"It better take you home now, for I imagine your mother'll be rather anxious. Good night, Bob; this won't be forgotten by a long shot!"

Indeed, Mrs. Bentley was anxious. What if the lame ankle had given out, after all, or the crutch proved treacherous! When she had been to the door a dozen times to look down the street, and at length saw the limping figure, she ran to meet him.

"What kept you, son? Did you have an accident? You're all dirty. Did you fall? Oh, I hope you haven't hurt your ankle." This was all in a breath.

"No, mother, no. I'm just tired out. Want some supper, and then go to bed. Can't explain tonight; told I mustn't breathe a word. Maybe in the morning."

The words came by jerks. Bob was pretty nearly spent.

"Bob," Mrs. Bentley spoke rather sternly, "you haven't been in bad company?"

The boy grinned. "Didn't miss much of it, mother, but"—he hesitated—"please trust me. I can tell you tomorrow. And oh, mother, if I should oversleep, don't miss getting a morning paper."

After such mysterious words Mrs. Bentley was sure to be watching for the earliest newsboy, and there, with big headlines, was the story which the boy's sense of honor would not let him repeat the night before. Bob's name, too, as the lad who gave the

warning which led to the successful capture of the gang, and a picture of Bob for which Bob never sat. Before she had ceased being indignant at that, because it wasn't half as good looking as her boy, two or three reporters appeared to work up the story better for the later editions, and this sudden prominence was all very wonderful.

In a day or two the Bentleys were visited by a man from express headquarters, who talked about a deserved reward.

"My son shall decide," his mother said proudly. And Bob showed his mettle by saying he didn't want anything for himself, as he had done only what any boy would.

Then the man insisted, and coolly named a few hundreds, saying, "They seem very little to the company in comparison to what you saved them from," Bob exclaimed: "It would pay the mortgage, and the mortgage is what worries mother. You may do it for mother. She saved the train, anyhow, for she made me take the crutch."

The man looked as if he didn't comprehend, but he left the money all the same.

After he had gone, Bob said: "Seems to me, it takes a lot of 'ifs' to make things come round. If I hadn't sprained my ankle, if I hadn't taken the crutch, if I hadn't stopped to rest, no one would have overheard those men. Seems to me the 'ifs' were like a chain, one link hung on another."

"Yes son," his mother answered, "and when you have watched things longer, you'll find the links make up what I call 'Providence.' Many times you can trace the 'ifs' a long way back, and see how they are parts which, succeeding one another, form a kind and loving plan."—Helen A. Hawley, in the Western Recorder.

## HELPING

The basket of blocks was on the ground, and three rather cross little faces looked down at it.

"It's too heavy for me," said Jimmy.

"Well, you're big as I am, 'cause we're twins," said Nellie.

"I won't carry it!" said the little cousin, with a pout.

Mamma looked from her window, and saw the trouble. "One day I saw a picture of three little birds," she said. "They wanted a long stick carried somewhere, but it was too large for one of them to carry. What do you think they did?"

"We don't know," said the twins.

"They all took hold of it together," said mamma, "and then they could fly with it."

The children laughed and looked at each other, then they all took hold of the basket together, and found it very easy to carry.

"The way to do all the hard things in this world," said mamma, "is for every one to help a little. No one can do them all, but every one can help."—Exchange.

## A TRUE STORY ABOUT A BIBLE

There was a little boy who wanted a Bible very much indeed, but he was poor and could not afford to buy one, for he lived many years ago, when Bibles cost more than they do now.

One day two strange gentlemen came to his house and asked his mother for something to eat. Although she had only plain food, she gave them a welcome to what she had. As they ate, they saw the little boy looked sad. They asked him what he wanted, and he told them that he wanted a Bible.

His mother said, "Never mind; I'll take you to see General Washington next week."

"But I'd rather have a Bible than go to see General Washington," the boy said.

One of the gentlemen seemed much pleased with this, and told him he hoped he would always be so fond of the Bible.

The next day the little boy received a beautiful Bible, and on the fly-leaf was written, "From George Washington."

The little boy did not know it, but he had been talking to George Washington.—Exchange.

"Create in me a clean heart, O God; and renew a right spirit within me."



# The Work and the Workers

## ANNOUNCEMENTS

**NOTICE, KANSAS DISTRICT**—All licensed preachers will please meet the Board of Examiners for their examinations on Tuesday, September 2d, at 9 a. m., in the Pentecostal Church of the Nazarene, Kansas City, Mo. Licentiates will please note the rules as recorded in the Third General Assembly Minutes, page 55: "Mode of Examinations"—(1) All examinations shall be made at time and place arranged by the Board of Examiners. (2) Any member of any class who shall fail to appear for examination as directed, shall not be advanced in his studies by the assembly, unless his absence is satisfactorily explained in writing to the chairman, and he shall have arranged with his examiner for his examination in the studies of his year, and shall complete his entire work before the final examinations.—Q. A. DECK, *Chairman*; H. M. CHAMBERS, *Secretary*.

**HOLINESS CAMPMEETING**—A Nazarene camp will be conducted in Holton's Grove near Arbela, Mo., beginning August 27th and closing September 14th. Rev. George E. Huff, of Herrin, Ill., and Rev. John Wallace, of Carterville, Ill., will be in charge.—D. AVERY HOOVER, Arbela, Mo.

**ANNOUNCEMENT**—After due consideration and prayer, I feel that it would please the Lord for me to evangelize next year. It is indeed a cross for me to leave the pastorate, and especially of this precious Marshalltown church; they have borne with me for two years, and desired my return for another. My home will be at this place. I have three meetings planned in Iowa, with other dates tentative. Rev. E. A. Clark, pastor at Chariton, Iowa, will succeed me.—REV. F. J. THOMAS, Marshalltown, Iowa.

**RALLY**—There will be a holiness rally at Creedmore, Texas, the fourth Sunday, August 24th. Dinner will be served on the ground.—C. R. BLEVINS, *Pastor*.

**THE HOLINESS RALLY**—As has been before announced, there is to be a great international and interdenominational Holiness rally in Chicago, October 28 to November 2, 1913. This gathering will be held in the commodious and convenient First Pentecostal Church of the Nazarene (Englewood). The meeting will open Tuesday evening, the 28th, with a sermon, and on Wednesday morning the discussions will begin. Nearly all questions bearing upon the holiness movement will be considered. The following persons have consented to speak: Reverends Morrison, J. H. Smith, Aura Smith, Carradine, Breese, McLaughlin, Brasher, Dandford, Oliver, Upchurch Hughes, Brooks, Ridout, Wimberley, Johnson, Ruth, Malone, Standley, Flower, Cowman, Lee, Dobson, Pickett, Dunham, Williams, Baker, Strouse, Shaw, O'Bryen, Davis; with several laymen, L. P. Brown, M. A. Beeson, Albright, Miss Caffrey, Miss Chatham, Mrs. Venard, and others. Such names as Walker, Haynes, Haney, Paul, Franklin, Huff, and others, have expressed a purpose to be present, while others still are invited and expected. This is by no means a complete and final notice; full details will be given later, and as soon as possible.—CHARLES J. FOWLER, *President*; MISS M. M. LAWHEAD, *Corresponding Secretary*.

**PASTOR NEEDED**—I will close my year's pastoral work October 21st, with the church at Altus, Okla. It has been a very pleasant year; about sixty-five have sought and found the Lord since I accepted the work. They will need a good man to shepherd the flock, and they will appreciate him. They have a good building with seating capacity for 800, a good five-room parsonage

mostly furnished. I will enter the evangelistic work after the assembly, and will have a band of workers and tent and will hold meetings anywhere.—B. F. PRITCHETT.

**NOTICE**—Rev. A. L. Parrett, the new pastor of the Pentecostal Church of the Nazarene at Jasper, Ala., will begin special revival meetings at 7:30 p. m., August 14th. Rev. L. L. Pickett, of Kentucky, will arrive Monday, the 18th, and assist in the meeting, both as singer and evangelist. We covet your prayers that this may be the greatest meeting in the history of Jasper.—C. C. BUTLER.

## NOTES AND PERSONALS

Rev. W. F. Dallas, of Peniel, Texas, writes: "The youngest of our family arrived this morning—a ten-pound girl."

Announcement of the marriage is made, at San Diego, Cal., August 12, 1913, of Miss Deborah Julia Crane to Rev. Alpin M. Bowes, pastor of our church at San Diego.

Rev. A. F. Daniel, of Davenport, Okla., was a visitor at the Publishing House recently.

## DISTRICT NEWS AND ANNOUNCEMENTS

### CHICAGO CENTRAL

#### GREEN'S GROVE CAMPMEETING

Our District Assembly last fall gave me authority to accept or reject the proposal of Bro. W. L. Green, owner of the above campmeeting grounds of twenty acres, with a large tabernacle and seventeen buildings, to give our church the entire site providing we would assume an indebtedness of \$1,000 that was against it. With this object in view we held a campmeeting the first ten days in August. We had fine crowds and splendid order.

We never had more attentive listeners, but because of the Calvinistic holiness-fighting churches of this community, and other causes, not much was done in getting folks to the altar and the Lord. A few sought and found the Lord. The people did not respond to the privilege given to them to help assume the financial requirements much better than they accepted the altar calls. So the workers go away with but little more than railroad fare, but every one went with victory in his heart. Myself and Mrs. Wines did the preaching. Visiting Brethren C. A. Brown, George Huff, and Brother Sullivan came in and preached for us. Our leader in song was Rev. John Wallace, who was assisted at the organ by Miss Bertha Ward, of Judson, Ind. The proposition of Green's Grove becoming a Nazarene camp remains the same as it was before.

J. M. WINES, *Dist. Supt.*

### DAKOTAS AND MONTANA

#### FOURTH ANNUAL ASSEMBLY

We met at Sawyer, N. D., August 6th-10th. There was the largest attendance we have yet had, and with the pleasant weather, the spirit of unity and love which prevailed, and the delightful fellowship of the Spirit, it could not but be otherwise than that we had the best session in our history.

Dr. E. F. Walker, our General Superintendent, though weary in body from abundant labors, was with us in the fulness of the blessing of Christ. We were drawn to him, and speedily found in him a good friend and adviser. Thoroughly conversant with the work of the general church, he was able to give us much valuable counsel and information. His rulings were uniformly kind, and in the spirit of love, and his sermons and addresses showed not only the depths of his culture, but that of his piety and devotion to the cause of saving the lost. He preached six times from Acts 2:1-4, and several souls sought and found the Pentecostal blessing during the altar services which followed the preaching of the Word.

Lyman Brough was re-elected District Superintendent; H. G. Cowan, Secretary; W. M. Irwin, Assistant Secretary, and William Hodges, Statistical Secretary and Treasurer. District Superintendent Brough reported revivals in many places, with open doors for the Pentecostal Church of the Nazarene. During the year churches have been organized at Minot, Norma, and Pleasant View, N. D., and Nashua, Mont., and at the latter place a church building secured. The ministerial list has been considerably strengthened. Revs. Frank E. and Julia B. Plumb, of Duluth, Minn., were ordained on Sunday. There are a number of young men and women in our schools preparing for the ministry.

There are eleven church organizations with 257 members, an increase in membership of about 27½ per cent. The campmeeting ground at Sawyer, N. D., was enlarged during the year, and the largest camp held in the history of the place.

This is a growing arm of our evangelistic work, its influence reaching far and wide in North Dakota and Montana.

A forward step was taken in the direction of rescue work, and our opportunity in that field of effort was clearly recognized. In the cause of missions our people seem to be awake, and some churches at least are striving to do their whole duty. The total contributions were about \$450, of which the Sawyer church gave about \$238.

In devotion to the HERALD OF HOLINESS, the Publishing House, our schools, and in loyalty to our General Superintendents, this district is away up the road.

The session of 1914 will be held at Surrey, N. D. The pastoral arrangements are: Sawyer and Center, N. D., R. J. Kunze; Surrey, N. D., E. A. Pattee; Minot, N. D., J. C. Tregar; Velva, N. D., C. B. Prime; Norma and Pleasant View, N. D., W. M. Irwin; Plaze, N. D., C. D. Norrig; Nashua, Mont., Jacob Luchsinger; Sherburn and Trimble, Minn., T. E. Oldham; Fergus Falls, Minn., J. H. Martin.

H. G. COWAN, *Secretary*.

### SOUTHERN CALIFORNIA

We have much for which to give thanks. Our work goes on with victory. There seems to be a general spirit of revival around the district. Many are getting saved and others sanctified. Most all of our churches have seekers after God each week. Some have large numbers. The fire of holiness never burned more brightly. A blessed spirit of unity prevails among our people. This district has as fine a body of representative sanctified people, I dare say, as can be found on earth. They are not on the defensive side of holiness, but on the aggressive.

We recently organized a church at Brear, Cal. This church is under the guiding hand of our faithful pastor at Olinda, Brother Welts, with Miss Lola Blessing as assistant pastor. God is giving them victory.

The new men coming to the district—Coons, Hodges, Henricks, and Eckel—have been kindly received, and are having salvation at their altars. All of these men are strong preachers, and, best of all, have a passion to see souls get to God.

Tent meetings are being held in different sections with good results. Evangelist James Elliott and Aug. Nilson, with others, are pushing the tent campaign with splendid salvation results.

On August 7th, our "Rescue Mission" in Los Angeles was opened and dedicated with proper services. Dr. Breese gave the main address, offering the prayer of dedication. Bro. Seth Rees was in charge of the services, presiding in his princely manner and introducing singers and speakers. Pulling the net a fine string of fish was caught. This was a great opening service. The hall is ideal for artistic beauty, and location, possibly the best. The Rescue Commission has been fortunate in being able to secure our dear Bro. Jack Sanders and his saintly wife to take charge and run this work. Brothers Sanders has a peculiar fitness for this work that few men ever have.

"The best of all is, God is with us."

W. C. WILSON, *Dist. Supt.*

### SAN FRANCISCO

#### DISTRICT CAMPMEETING

Another great campmeeting has gone into history. The Beulah Park camp of the Pentecostal Church of the Nazarene on this district was the best we have ever had in more than one respect. The preaching by Dr. Breese and Seth C. Reese was marvelous. We never heard better and more unctuous utterance. The fire of God was on the preachers. Sister Rees preached twice with much sweetness and unction. Sister Lillenas also preached with much acceptability. The singing was good. The special songs by Brother and Sister Lillenas were greatly used of God. There were no barren services. More than once the altar was filled with seekers for holiness. It was glorious. That is about all we can say about it.

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C. L. Hawkins, A. B., *Pres.*  
Vilonia, Ark.



Dr. Bresee preached a series of sermons from the Prophecy of Isaiah. The people will never forget the glowing truths he brought before them. Every Nazarene camp ought to hear these sermons. They bear the stamp of the skies, and are full of truth that all holiness people ought to hear.

The last Sunday, that great day of the feast who will ever forget it? The morning sermon by Dr. Bresee on "Immanuel" was marvelous. It was lofty, grand, and at times tremendous. We saw how little any of us really know of the real significance of such terms. The great audience was moved mightily. Then came the great rescue service at 2:30. Brother Rees preached as only he can on this theme. God was manifest in power. The people were moved as by a great storm. Glory! At the close of the sermon they gave in cash and pledges more than \$1,700 for the support of this work in Rest Cottage.

The attendance this year was much larger than at any previous camp by our district. There was a gracious spirit of unity and fellowship among all of God's people, and the powers of darkness suffered a signal defeat. Amen! Many came from a distance to this meeting, and went home more determined than ever to fight the good fight of faith.

The meeting closed with the altar full of seeking souls, and the glory falling on the people. We take new courage and go forth to press the battle for a new heaven and a new earth in which dwelleth righteousness.

E. M. ISAAC, *Dist. Supt.*

I left off last week when the camp was just about half through. This proved to be a splendidly victorious camp from the first to the last service. The attendance was larger than on previous years. Dr. Bresee's sermons on Isaiah were a great inspiration to the camp in every way. It brought a good crowd to the morning meeting. Then they would get so blessed that they would remain all day, as a rule. There were always seekers at the altar at every service; and usually the altar was full of seekers at the night service.

Sister Bertha Lillenas preached once in addition to the others, and District Superintendent E. M. Isaac preached the closing sermon. The Rescue service on the last Sunday afternoon, at which Brother Rees preached, was a great service. The people spontaneously gave over \$1,700 toward the support of Rest Cottage; and others have already offered to give larger sums for the future of the work. The matron, Mrs. Eva B. Brand, gave a short address, and the girls who were present who had been redeemed, testified to the saving power of God, and the people wept and shouted the praises of God.

It was remarked by many that they never saw a better camp anywhere. When it is considered that the membership of the district is but little above 400, it is simply marvelous. The camp expenses, amounting to \$700, were raised without difficulty. So the amount raised in the camp was in excess of \$2,500, and everybody was glad. San Francisco District was never in better condition to push the battle than now.

Dr. Bresee and Seth C. Rees and their wives, and Brother and Sister Lillenas, who were the workers in this year's camp, have all been called and accepted as the workers for the 1914 camp.

Dr. Bresee will be with the San Francisco church September 7th, and a few days following.

District Superintendent E. M. Isaac has been voted a much-needed vacation by his church, and has gone to Oregon for two weeks. He has had serious difficulty with his eyes, which it is hoped will be remedied by rest.

H. H. MILLER, *Dist. Secy.*

#### COLORADO

God is blessing on the Colorado District, and we are looking forward to the best year of the work here. God is giving souls at the different churches. We were at Monta Vista, Colo., in the San Luis valley, July 26th to August 3d. During the week, including the two Sabbaths, eighteen souls bowed at the altar, most of them praying through to victory. On the last Saturday night we organized a Nazarene mission with eighteen members. We hope soon to make it a church. Among those who came into the Nazarene mission is a man who has been elected as general manager of the San Luis Valley Central Railroad, a new road being built. Bro. A. W. Cornell was left in charge of the work until other arrangements are made. Pray for the work at this place.

C. B. WIDMEYER, *Dist. Supt.*

226 N. Chestnut St., Colorado Springs, Colo.

#### NEW ENGLAND

Leaving Milford, Me., July 17th, 3 a. m., Mrs. Washburn and I continued our journey to Carlton Co., N. B., arriving at Upper Kent at 1 p. m. From Woodstock the Canadian Pacific railroad followed the St. John river about forty miles. It was a delightful ride. From the station we were taken across the river on a ferry boat propelled by the current, and after a long climb we found ourselves out of the valley on a most beautiful spot overlooking thousands of acres of fertile land covered largely with grain and potatoes. Here, in the hospitable home of Bro. and Sister Fred Lunn we were entertained the most of our stay.

We came to this place through an invitation from Bro. Edgar Grant, who came here about ten months ago and opened a meeting in a cottage house. The Lord blessed, and a revival broke out,

## Report of Committee on Missions

### Southern California District Assembly

This is the great response to the great commission. The vision which seemed ever before the eyes of the great missionary apostle, as he looked out upon the world of men was world-wide. Nations might differ as Greeks and Barbarians, and individuals be ranked as wise or unwise, but there was not a nation nor an individual which was not included in the sphere of apostolic duty. He felt himself under obligation to all men, and in order to discharge in some measure, he crossed mountain and plain and sea, was stoned, was beaten with rods, was imprisoned, and suffered all things that he might by some means win some. He was found reasoning with the philosophers on Mars Hill, and grappling with the darkness and superstition of heathenism; he mingled with the gay and brilliant Corinthians, and with the sluggish Cretans; he preached before royalty, and was the companion of slaves; but whether with monarch or subject, with bond or free, with cultured Greek or uncouth Barbarian, he laid himself under tribute; he was always in debt, hopelessly in debt, until he had preached the unsearchable riches of Christ, and had seen men redeemed from sin by the law of the spirit of life in Christ Jesus.

The response which this one man gave is the response which Jesus intended that all men should give. To many the world is attractive and bright. It was so to the apostle until he was met one day on the dusty road outside the city of Damascus, and was surrounded by the light of the glorified Christ. When three days later the scales fell from his eyes, and he arose filled with the Holy Ghost, he looked out upon the world and saw darkness covering the earth, and gross darkness the people.

Missionaries are still made in the same way. We need men and women who have been called of God; who have wended their way outside the city, and have heard the gates close behind them for ever; who have climbed the rocky hillside until they have come to the cross and to One who hangs thereon, and have gazed into that scarred face until the light of the knowledge of the glory of God has shined into their hearts, robbing the world of its brightness for ever; men and women who have pressed into the stillness of the sanctuary until they have heard the clanking of the chains of sin without; men and women who have entered so deeply into the joys of the Lord that they have heard creation's groan; men and women who have become so possessed with the passion of Christ that they can never consider their duty fulfilled, or their debt discharged while there is a single unredeemed soul in the earth.

God has graciously blessed us in giving us men and women of this type, both in our home churches and in the foreign fields. Some of our choicest men and women have been called of God to labor for Him as ambassadors on foreign shores during the past year. This altar alone has marked the consecration of some of our honored brethren and sisters. It was here that Sister Snider bade farewell to her friends and the school, for a short time as she supposed, in order to regain her health, broken down by the arduous duties of the classroom. God intended, however, that she should serve Him as a missionary in needy Japan, and she is serving Him and the church well. The next to be called was Bro. J. I. Nagamatsu, a scholarly man of God, sanctified in this college, and taught the doctrines of our church. He went at a sacrifice, considering the call of the church of greater importance than his own personal welfare, and amidst the testings has been true to God and the cause of holiness. A little later, we gathered at this altar, and laid our hands upon Brother and Sister Eaton, and sent them, together with their daughter Thalata, to labor in far-off India. God has done great things for the church and for the kingdom through Brother and Sister Eaton, and Brother Jacques, who is also a tried and faithful worker representing this district. We rejoice in their labors as reported in their letter to this as-

sembly, and pledge them our continued prayers and hearty support.

We note with great joy the growing interest of our people in the missionary work of the district. The district treasurer's report has shown a steady advance along all lines, not only in the total amount raised, but in the amount raised per capita. Some of our churches have raised during the past year an average of over \$10 per member for missions. It is the conviction of this committee that all our churches should endeavor to raise at least \$10 per member for missions during the coming year. We offer as our watchword,

"TEN DOLLARS PER MEMBER FOR MISSIONS"

We heartily endorse the envelope system of raising missionary money, as presented by Sister Knott at the missionary anniversary. This plan, given to us as we believe from God, when properly carried out is always successful.

The report of H. Orton Wiley, missionary treasurer for the University Church, was read in confirmation of the value of the envelope system, and is published by request. The figures in the first column show the constant decrease in amounts without a definite system. The figures in the second column show the amount raised by use of the envelope system.

WITHOUT	WITH
\$42.47	\$130.35
41.98	142.60
17.65	251.60
13.50	203.13
	112.66
	86.30 (no offering taken)
	192.00
	163.61
	77.89 (no offering taken)
Total for the year, \$1,552.74	

We wish to commend the excellent work that is being accomplished by our Japanese missions at Los Angeles and at Upland, and our Spanish Church at Los Angeles, and also by the University Church in the surrounding Mexican and Japanese camps. God has signally honored the Japanese work by sending us an exceptionally high class of men—men who are scholarly and efficient, and loyal to the work of God as carried on by the Pentecostal Church of the Nazarene. Our great need for the Mexican work at present, is schools after the order of our parochial schools, where the Bible is given great prominence. Our Los Angeles school greatly needs help, and in addition we need a Bible school at El Paso, Texas, under the care of our missionary, Rev. Speros Athans. We recommend that the missionary board make every possible effort to raise the funds for the needed help along these lines.

WHEREAS, The dissemination of missionary literature is one of the chief means of encouraging missionary activity, we recommend that all our churches take steps at once to co-operate with the Publishing House in the circulation of missionary literature, by subscribing as largely as possible for the new missionary paper, and by intelligently distributing it among the people.

We further recommend that the district board be instructed to arrange for at least two great missionary conventions to be held at different places on the district, and at such times as they may deem advisable, and that they further arrange for such other meetings with our local churches as shall serve to enlist interest in this great work.

WHEREAS, Much may be done by thoroughly instilling these truths into the minds and hearts of our young people, we recommend that our district board of education be requested to give due consideration to missionary history in our parochial schools, believing that all our people should be conversant with the great movements of the church, and that the heroes of the cross should be given place with the great heroes of the nations.

Respectfully submitted,

LESLIE F. GAY, *Chairman.*  
MRS. LESLIE F. GAY, *Secy.*



## Report of Committee on Rescue Work Southern California District Assembly

The Pentecostal Church of the Nazarene is peculiarly called of God in this the greatest of all dispensations. Our call is to all nations, to all tribes to all classes, and to all the ends of the earth everywhere; and out of all conditions and all environments on which the curse of sin has fallen. We are to reach out for the high and the low, and go out into the lanes and by-ways of the cities and bring in the lost of earth.

To our minds, one of the striking features with reference to the onward progress of this work, and one of the many pentecostal marks, or rather indications, of divine favor and guidance has been that the Lord has led us thus far step by step through the gateway of necessity. When deadness and formality settled down upon the church of God, He gave a vision to a few folks on this coast, and put it into their hearts to come forth and stand out for God and holiness, because there was a great need. From out of this sublime vision there has come a series of visions, and only the Lord knows where it will end. Through this main artery, or gateway, and because of necessity, some saw the need and caught the vision that all nations must be disciplined, and should hear the truth of full salvation. Hence, God's blessing upon our established foreign missionary work. Then the Lord laid the burden on the hearts of some, and from their efforts and labors came the great Publishing House, with our church organ and Sunday school literature, all because of the need of the hour.

For the very same reason and at about the same time, the Bible College was born, and through great difficulty and sacrifice has grown into the Nazarene University.

In due time and in proper order God has unfolded to some another phase of His work which is of great importance owing to the fact that it has been so greatly neglected by the church at large for so many ages—that of reaching down after the unfortunates of the slums and lifting them out of the deep cesspools of sin and iniquity.

We have reached a period in this movement where a wide field and a great gateway stands open to us here, and as surely as God has called us to put in our energies and efforts on all these other lines of Christian activity, so surely has He called us as a Church to snatch some as "brands from the burning," and throw out the lifeline to the thousands of wrecks of humanity who have reached the lowest depths of sin and are helpless without God.

We are not only definitely called to teach, care for and guide the young and help them to God and holiness, but as a church we must have a kind of salvage corps, or life-saving crew whose business it is to help save the wrecks and tow them into port. Never in the history of our land has there been a greater need in this direction. The awful inroads made by the liquor traffic and the organized white slave traffic are strewn our land with more than hundreds of thousands of victims each year. Many of them have never heard the truth as it is in Christ Jesus, nor of His power to save from all sin. On every hand it is a parent that the harvest is ripe and that real laborers for this work are so few. While it may be true from a statistical standpoint that more effort is being made in this country on rescue lines than ever before—such as city rescue missions, rescue homes for redeemed women—yet it is a sad fact that the most of this work over the country is on merely philanthropic and reform lines; and, worst of all, a good deal of it is carried on under the

guise of Gospel effort. As truly as that those who sit in the pews of the church are dying for lack of the knowledge of God, so surely are the multitudes of the unchurched, who are tramping our cities and filling our jails, perishing for the lack of the knowledge of full salvation. The effort being made today is largely that of mere reform, something like throwing a sixty-foot rope down into a well one hundred feet deep, asking the man at the bottom to pull himself out. It is a fact that in the slums and in the jails multitudes welcome and are glad to hear the full Gospel, especially when it is brought to them under the anointing and direction of the Holy Spirit. The fact is, that we need Nazarene Rescue Missions all over this land, manned with workers who have a direct call, and are fitted for this work. God is giving a definite call to many for this special work, and we need rescue missions or life-saving stations all along this Coast in order that these God-called agents may be used for His glory and the salvation of souls. Surely, if God is calling men and women definitely from our midst to this work, it is a clear indication that we are to establish missions for their work. One of the subtle lies of Satan is that full salvation should not be preached in rescue missions and jails, etc. But God's plan is to honor His truth wherever it is preached faithfully. Many of our people have the burden for this work, and are devoting much energy and time in missions where the doctrine of holiness is strenuously opposed. Let us open up fields of labor for them. All over this country in the various districts of our church there is an awakening along these lines.

Now is the opportune time for the Southern California District. The opening of the Panama canal will bring thousands upon thousands to our coast and large cities in the next few years. We must be ready to meet them and have life-saving stations well established and manned in the slum districts of the large cities. May God help us not to miss the opportunities given us. This work will not detract from the other branches of our activities, but will inspire and add to the general work a zeal and glory which can not be had otherwise.

At the Fifth Annual Assembly of this district the need was first recognized and a standing committee on city mission and rescue work ordered. The following year the Sixth Annual Assembly at San Diego elected a permanent commission of seven with power to establish city missions and rescue homes for both men and women. We are glad to note the activity of this commission, and the great progress that has been made. Because of action taken in the Sixth Assembly this work has come into the same relationship to the church as our foreign missionary work, and we would recommend that a treasurer be appointed in each church and that quarterly offerings be taken in each church through the envelope system established by the commission, so that all who have this burden on them may have the opportunity and privilege of helping support this work; the treasurer for the commission to receive all moneys and report annually to the assembly.

We recommend that the commission be enlarged to nine members as follows: Seth C. Rees, C. W. Welts, Thomas Pluck, J. P. Monahan, W. H. Morehouse, Jennie Hodgins, C. W. Griffin, Mrs. Libbie A. Walters, J. F. Sanders.

(Signed) THE COMMITTEE.

resulting in fifty conversions. A few months ago the Primitive Baptist church at Upper Wicklow was secured for the summer and here we held our meetings.

Sunday, July 20th, the house was filled to overflowing, and the interest increased through the week until the next Sunday, when the house was packed to the door, as many more on the outside, and hundreds turned away. We met them, however, after the service at the river, where fully one thousand people had assembled to witness the baptism which then took place.

It was a great day, and God blessed the ministry of His Word to these hungry souls who had come in from miles around. Some idea of the interest may be realized, when we say there were more than a hundred teams hitched on the premises and by the roadside. There was no room for an altar service, so we dealt with seekers the best we could, and some found the light.

We could not leave at this point of the meeting, and remained another week. It was a week of battle, for we were pressing "second blessing" holiness. The resistance was strong, but the break

came on Friday, and Sunday was another great day with crowds of people and twenty seekers, making about forty in all, either for conversion or sanctification.

Monday night, August 4th, we organized a Pentecostal Church of the Nazarene with seventeen members. Several others, who could not be present, and some who are connected with churches in other places, will speedily join, making a society which can easily support a pastor and conserve the good work done.

For twelve years Brother Grant has labored as a section hand on the railroad, holding the position of foreman when coming to this place last fall. He has felt the call of God upon him, and tried to satisfy himself with holding meetings without giving up his employment; but this would not do. The Lord has thrust him out into this great and needy field, and while he may not be fitted from the standpoint of the schools, yet God has set His seal upon his work, which is the result of being Spirit-filled, warmhearted, and having good judgment.

We can open new fields with men who are willing to precede a salary and trust God for support. This our brother did, with a wife and four children, and God has supplied his need.

N. H. WASHBURN, *Dist. Supt.*

### NOTES AND PERSONALS

THE HERALD OF HOLINESS is the most welcomed paper of all holiness papers that visit our New England Pentecostal Nazarene folks! May its circulation increase rapidly.

Sisters Meda Smith and Mildred Draper were in attendance at the Portsmouth camp. These sisters did great work in their prayers of faith. Our East Wareham church is greatly blessed with such workers.

Pastor Seth C. Rees of our Pasadena (Cal.) University Church, was not present at his old Portsmouth camp. Although Brother Rees was not there, the Lord heard his and our prayers, and gave us a gracious camp. Praise God!

It is reported that Rev. H. C. Morrison, D. D., is slated for Douglas camp next year. Dr. Morrison will be welcomed by the New England folks, who love him much.

All the expenses of the Portsmouth camp were nicely raised, besides several hundreds of dollars of indebtedness of past year's repairs. In addition to these quite a sum was raised for missionary work in Africa and Panama. Sister Purdy gave herself as a missionary to help Sister Annie Coope to preach and teach the gospel to the San Blas Indian tribes. Her address will be Cristobal, Canal Zone, Republic of Panama.

Pastor Bryant of South Providence, R. I., spent his vacation at Douglas camp. He is pushing the work of salvation at his church.

Pastor Lanpher and his people are quite encouraged over the prospects of their new church at Fitchburg, Mass.

Bro. John S. Kimber attended several meetings of Portsmouth camp, and was made a blessing to the camp.

Rev. Martha Curry is resting at her sister's home in Providence before going to her next appointment, Old Orchard National campmeeting.

Rev. Dr. H. C. McBride did good service at Portsmouth camp. He is in hopes to go to Smith's Mills camp, August 8th to 18th.

Grand View Park camp will hold its second meeting of the season, Aug. 30th to Sept. 2d.

Evangelist Lawrence Greenwood is slated for Smith's Mills camp.

Holiness campmeetings are increasing all over the country. There is yet room in old New England for a few more holiness camps. Let all our Pentecostal Nazarene folks talk and pray about a good district camp for next summer. On with the fight!

"KEEP ON BELIEVING."

### ALABAMA

When General Superintendent Bresee held our last District Assembly, he said, "If you want to hear of the good things from Alabama District, keep your ear to the ground." Mrs. Lancaster and myself just closed a glorious meeting seventeen miles in the country from Jasper. What a great victory we had! Backsliders were reclaimed, believers sanctified wholly, and oh, how the saints did leap and shout for joy! Holiness has been planted in this community to stay. Satan with all his combined forces arrayed themselves against this meeting. Backslidden church members and false professors fought us, and did all they could to keep the people away—and did keep some of them away while others came in spite of the opposition.

Brother Bugbee, who got a case of full salvation, threw his arms around me on the last night, and said, "Brother Lancaster, I am so glad you came our way." Brother Buzbee had fully made up his mind that he would not attend the meeting. But the second service he was there. I asked him why he came, and he said, "To see what you all were going to do." He got such a dose of Holy Ghost conviction that he never quit until he was sanctified. His wife was sanctified also, and they have now started family prayers. Brother Webb was a seeker for the blessing, and found his heart's desire.

Several visiting brothers and sisters were there. Rev. C. C. Butler, of Jasper, came up for a few services, and helped along in prayer, testimony, song, and preaching the Word of God. Bro. R. T. Hardin was with us, and helped along. Then Bro.



## The Sunday School Offering

A GREAT many pastors and superintendents have strongly favored the plan of an annual offering from every Sunday school in the Pentecostal Church of the Nazarene, to be devoted to the annual payment on the Publishing House property. Last year about one-third of our schools took such an offering, and surely the others would be blessed if they would join in the effort this year. All we ask is that the Sunday school offering of one Sunday in November be given to the Board of Publication for the building fund. Announce it beforehand and give the members an opportunity to make the offering on that day a specially good one. ¶ It is a small matter for each individual, but if all join in it will mean much to the future of the church and the magnificent site which we have secured will eventually be a monument to the devotion of our Sunday schools.

\*Pastors, talk about it to your churches.

\*Sunday School Superintendents, impress it upon your teachers and officers.

\*Teachers, mention it frequently in your classes, and urge the class members to take it on their hearts to do their part in this great work.

\*Let us make this occasion one of joyful thanksgiving.

\*As we do what we can, let us not forget to pray for the blessing of God upon the stream of literature going out from our Publishing House.

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and Sister F. Sparks, of Saragossa, came with Brother Hardin. Bro. J. M. Martin and his wife came out from Nauvoo, and helped. Then Brother Stievener was there full of the love of God and shouting and running over. Those who planned this meeting were Bro. and Sister Horsley, Brother Lovette and wife, and Brother and Sister Poe. God bless them all good. They remembered us with a nice offering, and an urgent invitation to return next year.

We organized a Pentecostal Church of the Nazarene with a substantial citizenship that means business. The saints shouted as we received them into the Nazarene church, as though they had just been sanctified. I praise God for the Nazarenes and the grand HERALD OF HOLINESS, the best holiness paper published. May we ever keep filled with the Holy Ghost and fire.

Another new church was organized at Bankston by Brothers Manasco and Shelton, last week, with twenty members. Three new churches in the last three weeks for old Alabama District.

C. H. LANCASTER, *Dist. Supt.*

### IOWA

NOTICE—Let all the delegates—ministerial and lay—who intend to be present at the District Assembly, September 17th-21st, at Marshalltown, Iowa, kindly inform the undersigned at your earliest convenience; the street car runs to within one block of the church, from either depot. Church is on the corner of Third street and Church. Cut out these directions and preserve for reference.—F. J. THOMAS, *Pastor.*

### ARKANSAS

NOTICE OF CHANGE—The Arkansas District Assembly will be held at Delight, Ark., October 14th-19th, instead of Little Rock. The Little Rock church could not get their building enlarged, as they had hoped to do, hence they could not entertain the Assembly. Delight is a nice town located on a branch of the Iron Mountain Railroad, about twenty miles northwest of Gurdon. There are good railroad connections from the north and south at Gurdon. If you expect to attend the Assembly, be sure and write the pastor, W. F. Gibbons, Delight, Ark., and free entertainment will be provided for you. All licensed preachers will please take heed to the personal letters written to them, and appear before the District Board of Examiners, Tuesday, October 14th, or send to the District Superintendent, G. E. Waddle, a written excuse for leave of absence. Otherwise your name will not be enrolled in the minutes as a licensed preacher. (See *Manual*.) All pastors will please see to it that their church reports are sent in to the secretary, Mrs. E. J. Sheeks, Delight, Ark., by October 14th, so the Assembly roll can be made up. Pastors will also please take offerings for Assembly claims before going to the Assembly. Bring this matter before the churches and take offerings for Minutes, General and District Superintendents, and for the secretary's expenses. This gives each church a chance to help meet these claims, so

that the burden will not fall so heavy upon those present at the Assembly. Evangelists will please apply to your local churches for recommendations if you want evangelist's commission. Otherwise you can not get an appointment from the Assembly. Remember the place Delight, Ark.—the time—October 14th-19th. Come to stay the entire time.—MRS. E. J. SHEEKS, *Secretary.*

## GENERAL CHURCH NEWS

SAN DIEGO, CAL.

We shall ever remember August 10th as one of San Diego's best days. We were all greatly blessed by the message of our dear Dr. Bresee, which was delivered with much unction; also it was our privilege to hear Bro. W. C. Wilson, whose message of the evening resulted in deep conviction and fourteen persons were forward as seekers. During the day there were twenty seekers, and most of them were blessed. Seven united with the church, among them Rev. Carmichael, an ordained elder in the Congregational Church, and his wife.

The afternoon service was given to the consecration of the new school building, and the introduction of the new Faculty of five teachers. After the service in the church the entire company marched into the school building, led by Dr. Bresee, Brother Wilson, and the writer. Then the Faculty and the School Board followed. Brother Wilson read the Scripture, and Dr. Bresee offered the prayer of consecration, which brought the glory of God upon the people until they broke forth shouting. The closing song, "The home of the soul," seemed to lift the company into the very presence of God, until there was a volley of shouts and amens.

ALPIN M. BOWES.

DANBURY, CONN.

Evangelist E. E. Curtis and wife and Rev. F. E. Miller and wife are holding forth at Danbury, Conn. The church is now in its new hall, 253 Main street. The saints are hearing from heaven, and good results are being realized. Brother Curtis is at his best in preaching. The church was very fortunate in securing his services. We are looking for great victory.

F. E. MILLER, *Pastor.*

MALDEN, MASS.

Praise the Lord! The work goes on in this place. A good meeting was held Sunday. In the evening we were much rejoiced at having with us a former pastor, Rev. J. C. Bearer, now of Brooklyn. How glad we were to hear him again! He gave us a blessed message. One soul was seeking the Lord. Brother Borders is to be away for a few weeks to recuperate his shattered health. Evangelist S. W. Beers will supply in his absence. Brothers Beers is a giant. The writer preached Sunday at the tent meeting in Gardner, Mass., where Rev. C. H. Strong is nobly and valiantly storming the devil. The Lord gave us victory. There are certainly some precious people in Gardner. On with the fight!

LEROY D. PEAVEY.

DAYTON, OHIO

We are praising the Lord for the victories won and feel encouraged to press on. At the close of the campmeeting here, we secured Bud Robinson for ten days in our church. The Lord came in power, and gave victory. The meeting was a glorious success, meaning much for our church. A good number prayed through; the glory came down, and some altar scenes were glorious. The finances came easy. Brother Bud secured fifteen new subscribers for the HERALD OF HOLINESS. Brother Herrell, our District Superintendent, continued the revival over last Sunday with good results. Seven new members were received in the evening service.

Our open-air services are much blessed by the Lord. Brother Covault, one of our licensed preachers, has been preaching in a mission on the north side the last two Sundays with good success. The outlook for the work here is encouraging. Our souls are rejoicing in His fulness.

JAMES W. and FRANCES SHORT.

PENIEL, TEXAS

Since sending my last report to the HERALD I have been engaged in three campmeetings. The first was at Blossom, Texas, with Bro. J. W. Land, pastor of the Pentecostal Church of the Nazarene. The battle here was somewhat hard, opposition being keen and strong. God gave us a number of souls, and gave great encouragement and new strength to His faithful followers. We had large crowds, fine attention, and marked conviction all through the meeting. This was my third meeting here.

The next meeting was at Spring Lake camp, Homer, La. This is one of the most prominent camps of the South. The work here has been hard for several years, but this year God came down upon the camp with great power and victory. About fifty found God in regeneration or sanctification. There is great hope for the camp in the future. My helper was H. B. Wallin, of Texarkana. He also led the singing. Brother Wallin is a fine man—kind, good-natured, Spirit-filled, en-

## The Special Revival Number

EARLY in November we expect to publish a revival number, which will give our people an opportunity to preach the gospel to those around them. Most any one appreciates any special number of the paper, and we expect to have special features in the revival number which will interest all classes, and will also enlighten them concerning the great movement for organized holiness. ¶ If every Pentecostal Nazarene would buy enough to give to their immediate neighbors, to whom they think it will prove a blessing, we could easily send out *Two Hundred Thousand extra copies!* Think of what this would mean in the way of awakening souls and starting them on the way of life! Think what it would mean in encouraging the spread and growth of our church!

\* There are thousands of people who are becoming interested in this work. NOW is the time to give them the information they seek, and thus enlist them in this holy warfare.

\* This is your opportunity to PREACH.

\* Did you ever hear of such an opportunity to do missionary work at so little cost?

\* The papers will be furnished at such an astonishingly low price that every one can send them to their friends.

\* Begin now to pray and plan to make this a great campaign.

\* Look for the announcement of contents, price, etc., in later issues.

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ergetic—a splendid leader of song and a good soloist. The writer did most of the preaching. The nine o'clock and afternoon services were held by local brethren. Brother Theus, pastor of the Nazarene church at Homer, who is a very fine young man and a good pastor, was a great help to us; also Brothers Pierce Moreland, Denard, Johnson, and others stood royally by us. Brother Vallery spoke once on rescue work, and stirred many hearts by his splendid address.

Our next meeting was the Peniel (Texas) camp. It would be impossible to describe the greatness and the glory of this meeting. There were about two hundred and fifty saved and sanctified wholly. The meeting was wonderful from beginning to end. The crowds were so large that we could not accommodate them most of the time. At some of the night services they could be numbered only by the thousand, and the order, according to the statements of many, was the best the camp has ever had. Brothers George McCullough, of Dallas, and B. F. Smith, of Oklahoma City, were my fellow-workers. Brother McCullough preached at 11 o'clock each day in the week except Sundays. His messages were always unctuous. The writer preached every night and at 11 o'clock on Sundays; also gave Bible readings each morning at nine o'clock. Brother Smith, who had charge of the singing, proved himself a workman that need not be ashamed. He gave such satisfaction as to cause the board to call him for another year.

To appreciate such a meeting one would have to be present and see for himself. The offerings were liberal, and all the special services, such as missions, education, rescue, orphanage, and healing were honored of God. This was my second year at this camp. I consider it a great honor and privilege to be with these people, with whom I have labored and preached almost constantly for a number of years. We give God all the glory for this great victory at Peniel camp.

I wish to state to the public that I shall be in evangelistic work throughout the year, and will be pleased to correspond with those who might need my services. My next meeting is at Gordon camp, Gordon, Texas, beginning August 15th and continuing ten days.

R. T. WILLIAMS.

COLDWATER, MO.

We report victory in Jesus' name at the above-named place. It is a beautiful town, situated among the hills, with gushing springs on every hand, and brooks, rippling, dashing, sparkling on their way to the St. Francis river. There were a number of saints there living such beautiful lives that others got hungry for the experience they had. Rev. L. Hibner opened fire on sin, showing it up in its awfulness; showing the beauties of a Christian life, and the joys and fruits in the Canaan land of perfect love. He gives no uncertain sound on the experience of entire sanctification, but preaches it as a definite second work of grace. The altar was filled every night with people seeking pardon or purity, but not many prayed through. Three were saved and three sanctified,



but much opposition was broken down, and good was done in many ways. I have decided to attend the Missouri Holiness College. This will throw Brother Hibner without a singer. He would like to get in touch with a good, straight, sound holiness singer. He prefers one who can play. Brother Hibner's next meeting will be in Annieville, Ark., and he will need a singer at once. You may address him at Poplar Bluff, Mo.

## WALLA WALLA, WASH.

We are pressing the battle; God is giving the victory. It has been necessary, on account of the heat, for us to have most of our services out under our great maple tree at the back of our church. We can comfortably seat 200 people under this one tree, which makes a very fine place for our meeting. Our congregations are splendid, though

many of our people at this time of year are out in harvest fields, thus taking them out of our services; but the Lord sends in others, and the work moves on. Since the Assembly I have spent two weeks in a meeting at Calgary with our people, and a more loyal, courageous band of saints I have never met anywhere. Certainly the Canadians are a very courteous people in every way. It's simply marvelous what the heroic band have accomplished since their organization; but with such self-sacrificing as is theirs we may expect results.

MRS. DELANCE WALLACE.

## Missionary News From Southern California

CATHERINE UMBERGER

The first district missionary board meeting of the new assembly year was pregnant with enthusiasm and good things for the future. About sixty were present, the membership having been materially increased so that we now have a large number of the representative men of the district. Brother Rees, whose great heart encircles the world, led in prayer, while the glory fell upon us until we declared, "This is that."

Brother Gay was re-elected treasurer, while Sister Gay received a unanimous vote to continue her duties as secretary. Brother Wilson suggested the thought that one of the best methods of securing funds for the foreign mission work is to establish a large number of churches in the homeland, that there may be many consecrated pocketbooks from which to draw for the proclamation of the gospel in heathen lands.

Sister McReynolds was present and stirred our hearts as she told of the victories of the past year, and spoke of the outlook for the future. The Nazarene Spanish Church and the Methodist Mission, which is under the leadership of a spiritual pastor, have united in special services. They are also reaping at the Plaza the fruits of the labor which has been given to the perfecting of the stringed instruments. When they appear the crowds leave the socialists and other factions which hold forth at this popular rendezvous of the foreign-speaking people, and listen to our band of Nazarenes. Four young men are studying for the ministry, which is surely cause for encouragement. Sister McReynolds is now taking a much-needed rest for a few weeks.

Brother Stone, who served efficiently as superintendent of the Mexican school for the past year, is in charge. He is getting a good hold on the language, and has the call to evangelize the Spanish-speaking people of this state, Arizona, and Mexico. He feels the unequal distribution of the gospel, and longs to give a share to those who have had no opportunity to hear. Let us pray that the way may open for Brother Stone to fulfill the desire of his heart.

Sister Staples brought tears to the eyes of many as she graphically pictured the successes and trials of her God-given work. She held in her hand the torn pieces of an American flag while she told of a Japanese, who in the anguish of his sinsick soul had rent it because he thought his distress was due to the feeling between many American and Japanese people. He stood in the street meeting and wept, saying he had been in America four years, and had never heard that there was One who could help him. Sister Staples divided the pieces among us for Bible-markers to remind us that Jesus is trying to save the heathen.

Brother Wilson says he finds numbers of Japanese boys up and down the country who tell in broken English of their appreciation of the mission. Many sweet surprises will await these self-sacrificing workers "when we gather in the morning and the mists have rolled away."

Miss Ethel McPherson, who has been helping Sister Staples, leaves in August for a vacation and rest at her father's home. Miss Lucille Staples, who is an earnest little missionary, will assist her mother until Sister McPherson returns.

Rev. Arthur Jordon, a returned missionary from Africa, was introduced at the close of the business session. Broth-

er Jordon is a Nazarene, his family belonging to our Berkeley Church. With one dollar and a railroad ticket to a mining camp in Arizona, he started out and worked his way to Africa. He expects to return to his work, and if suitable arrangements can be made for his children, his wife will accompany him.

A committee has been appointed to plan for a great missionary convention to be held on the district in the near future. The committee on missions at the district assembly recommended to the district board that at least two great conventions and a number of smaller ones be held during the year, and we appreciate the spirit with which the recommendation was met and the hearty co-operation of the board in regard to the matter.

Mr. Watanabe, who graduated this year from the Nazarene University, is engaged in mission work among his own people in the San Francisco District. He expects to devote some time to study in the State University at Berkeley. Brother Watanabe has a vision of a Nazarene University in Japan which will prove an attraction to young men of wealth and culture who would not be drawn to an ordinary Bible school. In this he is a follower of the great apostle, who used all means that he might save the lost of all classes.

The Misses Grebe, familiarly known to our people as the Grebe girls, former graduates of Deet's Pacific Bible College, have recently finished their course of training in the Sellwood General Hospital, Portland, Oregon. As many of us know these sisters are called to our work in India, and this course, which has made them proficient as trained nurses and medical missionaries, will open many doors in that dark and needy country closed to the untrained worker.

Brother Henricks, another graduate of the Bible College, has proved himself a foreign missionary in the homeland in establishing a strong church for the Swedish-speaking people of the Northwest District. They have their own pastor and district superintendent, and are ready to push out and establish other churches. Brother Henricks says, "There are hundreds and thousands of foreigners in the big cities of America, and we must save and educate them, and send them to their own countries to preach the gospel." He has been able to dispose of one thousand copies of the pamphlet compiled by Sister Eaton under the caption of "Our Work in India," in this district. The cost of publishing the booklet from now on will be merely nominal, and the proceeds from the sale of future editions will be used to help in the work in India.

The Nazarene Mission, which is operated in connection with the Rescue Home, was renovated and made attractive for the opening, which took place August 7th. Brother and Sister Sanders are in charge, and we are confident they will make it go in true Nazarene fashion. Brother Sanders says nothing annoys him but stagnation, so we look for a live mission, where things will move on full salvation lines.

Sister Rebecca Krikorian is in New York, having gone to meet her brother, who is in this country for a short time. Mr. Krikorian is a graduate of Yale, and at the present time is the editor of the best educational, political, and religious paper in Constantinople. We are glad our sister has a return ticket, and hope she will use it as soon as possible.

## FROM THE FIELD

CHARITON, IOWA

We certainly had a great and profitable day in Chariton, Iowa, August 3d. The weather was favorable, the attendance excellent, and the giving was on the hilarious line. Our song evangelist, Brother Brandyberry, sang in the Spirit as well as with the understanding. District Superintendent Flanery had both the preaching and the crying blessing, and Pastor Clark was so happy to think God had so marvelously brought things to pass, even beyond his expectation or that of his church, that he and they had a great time of shouting, crying, and praising the Lord of all blessings; but as others are to write about the dedication I will stop.

YORK, NEB.

In order to reach York Tuesday in time for the night service, we left Chariton immediately after the missionary talk, Monday afternoon, and was met the following day at the depot in York by Rev. Q. A. Deck, who has been working with District Superintendent Cochran and Evangelist J. W. Farr and wife in a tent meeting in this city. It has been a slow and hard battle, but the break came on Sunday, with about a dozen seekers, and since the work has moved on with some seekers every night. Brother Deck and Brother Farr and wife are pushing the battle another week, and it looks at this writing that we might have another church in Nebraska soon. If so, it will be in sympathy with our missionary work.

LINCOLN, NEB.

District Superintendent Cochran, Rev. Q. A. Deck and Evangelist Farr and wife, assisted by some local helpers, held a tent meeting in this capital city, the home of Secretary of State Bryan, recently, which resulted in the organizing of a church of thirty-three members, having for its present pastor Rev. W. H. Prescott, of this city, and of wide acquaintance with the National Holiness Association. We had a very profitable time with this pastor and people, Wednesday night, and enjoyed preaching to them and a goodly number of holiness friends. They will adopt the missionary envelope system a little later, and help to spread the gospel in other nations also. At present our church is worshipping in the Grand Army hall in a central part of the city, but they are praying that God will open the way that we may have a good church building in this city, where holiness has been preached in campmeeting and conventions for many years, by such able representatives as Dr. Fowler and other men of national reputation.

GRAND ISLAND, NEB.

This church is only about eight months old, and at present is supplied by Brother Ryder, of Omaha; but for a couple of Sundays Rev. E. E. Hatfield has supplied the pulpit for him. At present our people are worshipping in a church they hire; but we need a property of our own, that we may reach out among the fifteen thousand or more people of this live town, and gather at least a portion of them into our Sunday school and church, and get them saved and wholly sanctified and built up in holiness unto the Lord. The attendance was small, but apparently much interested in our church work, and will have a monthly missionary meeting, with offerings for our missionary work.

HASTINGS, NEB.

Pastor Deck and wife have their work well in hand. The midwinter convention and the annual campmeeting proved a real help to their church. Notwithstanding this is an important and heavy parish, Brother Deck finds much time to devote to spreading and organizing scriptural holiness in other parts of this state, and is helping in a tent meeting at York, Neb., at this writing. A much-needed rain began about the time of the missionary meeting, consequently the attendance was small, but those present were in the fulness of the blessing, and the presence of the Lord was with us, and blessed the message on "Giving." This church has adopted the missionary envelope system, and notwithstanding the shortage of crops owing to the extended drouth, they expect to pull up on their apportionment for foreign missions by Assembly time, and more, if they can.

H. F. REYNOLDS,

General Missionary Secretary.

## SALEM, ORE.

We came here to take charge of the work, from the Assembly at Portland, after serving as pastor of the Ashland work for three years. It was indeed hard to leave Ashland, but we truly said good-by; for we felt God would have us to move on. We committed ourselves into the hands of God and went to the Assembly, willing to go any-



where He directed, having the assurance that His ways are always best. The Lord clearly directed to Salem and here we are, to do His bidding. Our General Superintendent said he did not congratulate us, but felt I was the one to undertake it. I too had heard peculiar reports, and came with trembling and yet with a sweet consciousness that I was following One who had never lost a battle.

Well, thank God, I was joyfully surprised to find that I had come to be pastor of the best people on the top side of the earth. They have the holy fire and are in the thing for all they are worth. They are loyal Nazarenes. I never have seen any folks that like the rugged truths of the gospel better than these. It makes me feel like I had to scratch gravel to keep up with them. We have a membership of about twenty-five, and we expect to increase at least 200 per cent this year. There are some mighty good folks eating in our clover patch now, and you know what the outcome will be. Our congregations are good. The Lord is blessing and we are living on the sunny side of life. Six precious young souls were saved Sunday night. If you have any friends or relatives in Salem, please send me their address and I will be pleased to make them a visit.

J. T. LITTLE.

#### HALE, MO.

Though only deciding late in the spring to enter the field plenty of work has opened up for us—more than two could do in a summer. We began in Donaldsonville, Ga., after the long trip from Pasadena, Cal., through Southern California, Arizona, New Mexico, Texas, Louisiana, and parts of Alabama, Mississippi, and Georgia. Donaldsonville is an old battleground. Here Brothers Ruth, Williams, Ferguson, and a host of others have shelled the woods. The Lord graciously blessed in this meeting. A large number prayed through to definite victory. The singing by Ernest Roberts and wife Jamie was excellent. We held a few days' meeting in the country, at Carmel, in which the blessing of the Lord was on us, and a number were saved. From there we came to Hale, Mo., where we are holding forth in Grace M. E. Church for an old friend of ours. The church is cold and lifeless, but the bones are beginning to rattle, and we look for a sweeping wind. We are just beginning. From here we go to Avalon, Mo., and then home to Pasadena, Cal., to rest a few days, and then begin our fall and winter work in California at Upland, with Brother Goettals as pastor, on September 28th.

A number of the California pastors have asked us for meetings. As we could not settle definitely on dates at the Assembly, we take this opportunity to announce that we will hold them from the last of September till early in the spring, when we will go back East again. Write us at our home address, 1252 Sierra Bonita, Pasadena, Cal. We are praying for and expecting a great campaign the coming season. "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." We rely upon that.

FRED MESCH, JR.

#### MRS. JERNIGAN HURT

"Mrs. Johnnie Jernigan, superintendent of the Nazarene Home, who was badly bruised Wednesday by being struck by an auto truck, was reported as resting well Thursday, and it is not believed that any serious complications will now develop.

"Mrs. Jernigan was walking west on the north side of Main street, just west of the Santa Fe tracks, when one of the Morris & Co. trucks came from the south and apparently started to turn east as though to go across the viaduct, but later turned north again. She was unable to get out of the way after the second turn, and was knocked ten or fifteen feet. She was taken to St. Anthony's hospital immediately after the accident, but removed to her home Wednesday night."

The above is a clipping from the *Oklahoma City Times* regarding a serious accident in the city on Wednesday forenoon. We fear that something serious may happen as a result of internal injuries. Will all of the readers of the *HERALD* join in prayer for her recovery? This is the fourth day, and she is still suffering greatly.

C. B. JERNIGAN.

#### LITTLE ROCK, ARK.

Just been in a fine meeting some fifteen miles west of Little Rock, with pastor Green of Ida Mission church. Old-time power came down and souls found God. Open tonight at Seventh and Appian Way, Little Rock, under our tent. Great things are expected.

JOS. N. SPEAKES.

#### OZARK, ARK.

We have scored another victory for King Jesus in Dyer, Ark. It was a hard-fought battle, Dyer being an anti-holiness town. They fought us unto the end, but we kept humble, tender, and prayerful, and God signally blessed the truth. Our hearts are rejoiced to be able to report twenty converted and two sanctified. Closed with seekers at the altar. Our church is one-half mile out of Dyer, but the saints assisted us. Sister Johnnie Dance, of Athens, La., rendered valuable service in the meeting.

A. B. CALK, Pastor.

#### KEENE, N. H.

The writer has just returned from his vacation and preached last Sunday. The saints did well in keeping everything on the move. A gentleman was visiting a florist one evening. Suddenly he heard

the tinkling of a bell. "Oh, that is my frost bell," said the florist, and he excused himself for a few minutes while he hastened to his greenhouses. When he returned the florist explained to the visitor the meaning of a "frost bell." "The fires had

# "The Man in Black"

By F. M. Lehman

This is a new and unique presentation of a subject which is as old as the race. Nothing like it has ever been produced. The characteristics of the "old man" are admirably portrayed, and in addition to the word pictures the book is illustrated with eighteen original drawings. Any one who reads the book will have no trouble in recognizing "The Man in Black."

The book locates the disease which troubles the Christian and the church, and also presents the perfect cure.



C. W. ROSSER

"With a panther-like spring the man was upon the fleeing cow."

The above is one of eighteen original drawings illustrating THE MAN IN BLACK

carnality, and is a book of 'peculiar' type because of its striking illustrations and story-telling effect. I predict for it a very large sale. The carnal professor or the compromising preacher who reads this book will quiver and grow faint as they view the awful picture of themselves. It will awaken any honest soul, and I believe will lead many into the way of holiness. God grant that it may be so. I say, 'Good for Brother Lehman!'

192 pp; illustrated; 50 CENTS  
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#### "Nothing Like It"

DR. B. F. HAYNES, editor of the *HERALD OF HOLINESS*, writes as follows concerning "The Man in Black":

"There is nothing like Bro. F. M. Lehman's book, *THE MAN IN BLACK*. It is a graphic and very original portraiture of the doings and freaks of the "old man," which must be read to be appreciated. It is difficult to describe it. Inbred sin needs to be stressed in our teaching, and this book gives us lessons on the subject which will not be forgotten by those who read it. Get the book and read it, and pass it along on its great mission of usefulness."

#### "Uncovers Carnality"

REV. C. E. CORNELL, pastor of the First Church, Los Angeles, Cal., writes as follows:

"I have just completed reading *THE MAN IN BLACK*, by F. M. Lehman. It held my attention with something like thrilling interest. It abounds in entrancing word pictures, it strikes hard, has dagger points, is uncompromising, uncovers



sunk which warm my greenhouses," he said. "The watchman had fallen asleep, and but for the tinkling of my frost bell I should have lost hundreds of dollars through the freezing of my plants. That bell is a very valuable arrangement to me. An electrical contrivance is connected with a thermometer, and when the mercury falls to a certain point the frost bell rings a warning in my house or my office. Many a crop of winter fruits and flowers has been saved in the last year or two by that clever little frost bell."

Thank God, our Watchman is not sleeping, and the fire is still burning. How the glory falls! Everything is on the upgrade.

H. REES JONES, Pastor.

**PUBLISHER'S NOTES**

**NEWS OR HISTORY?**

We want to ask the friends who are so kind as to send news to the paper to favor us a little in the matter of brevity. We like to give the news from every part of the country, and we like to give it while it is new. Some have a habit of writing once every two months or so. They try to give a full account of all their experience. How much better it would be to write a short, crisp note, and give the news before it becomes history, and then come again with another one without waiting until it is such a long tale. We are not saying that it is uninteresting or that we do not like to publish the long correspondence; but we want to serve all our constituency in the best possible manner.

To illustrate how it works, we will give an example. Suppose that in making up the paper we find that we have two columns of news more than can go in. We have two letters of a column each from two of the aforesaid brethren. They have not written for a long time, and we dislike to leave them out, and if we cut down their articles they will not like it. On the other hand, to make room for the lengthy brethren we will have to leave out correspondence from twelve places, as the average is about six to the column. Which ought we to do? We will have to do neither if all will study brevity a little and send in news while it is new.

Thank you for taking it kindly, and also for acting on the suggestions.

**MISSIONARY NEWS**

We have a missionary paper. The mission of that paper is to push the cause of missions in every way. Most of our missionary news will be published in it. By our plan of furnishing it to the churches at such an amazingly low price it is possible for every church to put it into every home represented in the congregation. In this way our missionary news will reach more people than if published in the HERALD OF HOLINESS. Furthermore, the circulation of THE OTHER SHEEP will stimulate every department of church life. Some churches are already increasing their order for THE OTHER SHEEP.

Go thou and do likewise.

**DISTRICT TREASURERS' REPORTS**

The district missionary treasurers will confer a great favor on us if they will try to have their reports in our hands by the 15th of the month. We want to publish them in THE OTHER SHEEP.

Some write us and insist that their report go in the next HERALD OF HOLINESS. One of the reasons for publishing THE OTHER SHEEP is that we can not publish all the district treasurers' reports in the HERALD OF HOLINESS without crowding out news. THE OTHER SHEEP will reach more of our people than the HERALD OF HOLINESS, and it puts these reports all in at once, so that they can be of more interest to all. Please co-operate with us, and we can give you all the best service possible.

**ACCOUNTS**

There are quite a number of Sunday school and book accounts due us, and it would help us very materially if we could have the money now. August is the hardest month of the year in our business. We need the money. Won't the friends who have these matters in charge make an effort to send theirs in at once, and thus lighten the load at this end? We will appreciate it very much.

**Superintendents' Directory**



**GENERAL SUPERINTENDENTS**

**P. F. BRESEE**-----Los Angeles, Cal.

1126 Santee Street

- Missouri District Assembly, Ellington, Missouri-----October 16-19
- Southeast Tennessee District Assembly, Sparta, Tenn.-----November 6-9
- Southeast District Assembly, Donaldsonville, Georgia-----November 13-16
- Louisiana District Assembly, Lake Charles, Louisiana-----November 19-23
- Dallas District Assembly, Lufkin, Texas-----November 27-30
- Abilene District Assembly, Bowie, Texas-----December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

**H. F. REYNOLDS**, Oklahoma City, Okla.

R. F. D. No. 4

- Kansas District Assembly Kansas City, Missouri-----September 3-7
- Iowa District Assembly, Kewanee, Ill., September 10-14
- Oklahoma District Assembly, Ada, Okla., October 22-26
- Kentucky District Assembly, Newport, Ky., November 13-16

For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla. The New Iowa District Assembly, Marshalltown, Iowa-----September 17-21

- Clarksville District Assembly-----November 5-9
- Alabama District Assembly-----November 20-23

The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

**E. F. WALKER**-----Glendora, Cal.

- Gaines (Mich.) Campmeeting-----August 22-28
- Cleveland (Ind.) Campmeeting, August 29-September 8
- Olivet, Ill., Opening of school-----September 10
- Kansas City, Mo., Missionary Board, October 9-12
- Delight, Ark., Arkansas District Assembly-----October 14-19
- Olivet, Ill., Chicago District Assembly, September 30-October 5

First session of all District Assemblies at 7:30 p. m. of the first day advertised.

**DISTRICT SUPERINTENDENTS**

**ABILENE**

**I. M. ELLIS**-----Box 175, Hamlin, Texas

**ARKANSAS**

**G. E. WADDLE**-----Box 245, Beebe, Ark.

**ALBERTA (CAN.) MISSION**

**W. B. TAIT**-----Calgary, Alberta  
Room 413 Grain Exchange

**ALABAMA**

**C. H. LANCASTER**-----Jasper, Ala.  
Millport, Ala., R. F. D. 1-----August 22-31  
Brilliant, Ala., R. F. D. 1-----September 2-10

**CHICAGO CENTRAL**

**J. M. WINES**-----Greenfield, Ind., R. F. D. No. 9  
Falmouth, Mich., All-day meeting September 10  
Harrietta, Mich.,-----September 11  
Hope, Mich.,-----September 13  
Grand Rapids, Mich.,-----September 15  
Chicago, Ill.,-----September 17

- Hammond, Ind.,-----September 17
- Mansfield, Ill.,-----September 18
- Fithian, Ill.,-----September 19
- Fairmount, Ill.,-----September 20
- Bufier's Ford, Ill.,-----September 20
- Danville, Ill.,-----September 21
- Georgetown, Ill.,-----September 22
- Olivet, Ill.,-----September 23
- Seymour, Ind.,-----September 24
- Indianapolis, Ind.,-----September 25
- Connersville, Ind.,-----September 26

**CLARKSVILLE**

**J. A. CHENAULT**-----Chestnut Mound, Tenn.

**COLORADO**

- C. B. WIDMEYER**-----Colorado Springs, Colo.  
226 N. Chestnut St.
- Boulder, Colo.,-----August 22-31
- Stigler, Okla.,-----September 28-October 5
- Loving, Okla.,-----October 8-19

**DALLAS**

- W. M. NELSON**-----Texarkana, Texas
- Rosebud, Texas,-----August 14-24
- Nash, Texas,-----August 28-September 15

**DAKOTAS AND MONTANA**

**LYMAN BROUGH**-----Surrey, N. D.

**IDAHO**

**J. B. CREIGHTON**-----Boise, Idaho

**IOWA**

- B. T. FLANERY**-----Olivet, Ill.
- Galesburg, Ill.,-----August 20-30
- Kewanee, Ill.,-----September 2-14
- Iowa District Assembly, Kewanee, Ill. Sept. 10-14

**KANSAS**

**A. S. COCMRAN**-----Kansas City, Mo.  
346 Wayne Avenue

**KENTUCKY**

**WILL H. NERRY**-----Louisville, Ky.  
Care W. W. Stover, 2234 W. Chestnut St.

**LOUISIANA**

**T. C. LECKIE**-----Hudson, La.  
Barham, La.,-----August 23-31

**MISSOURI**

**MARK WHITNEY**-----Des Arc, Mo.

**NEW ENGLAND**

**N. H. WASHBURN**-----Beverly, Mass.

**NEW YORK**

**J. A. WARD**,-----1710 Dean St., Brooklyn, N. Y.

**NORTHWEST**

DeLance Wallace-----Box 304, Walla Walla, Wash.

**OKLAHOMA**

- S. H. OWENS**-----Altus, Okla.
- Newburg, Okla.,-----August 20-22
- Liberty Hill (near Hanna), Okla.,-----August 23-24
- Wister, Okla.,-----August 25-26
- Liberty Hill (near Wister), Okla.,-----August 27-28
- Hill, Okla.,-----August 29-31

**PITTSBURGH**

**N. B. HERRELL**-----Lisbon, Ohio  
Nelsonville, Ohio,-----August 19-21  
Bentonville, Ohio,-----August 22-24  
Millersport, Ohio,-----August 28-September 7  
Celina, Ohio,-----September 8-14

**SAN FRANCISCO**

**E. M. ISAAC**-----1020 Tenth St., Oakland, Cal.

**SOUTHERN CALIFORNIA**

**W. C. WILSON**-----Et. 1, Box 235A, Pasadena, Cal.

**SOUTHEASTERN**

**W. H. HANSON**-----Glenville, Ga.

**SOUTHEAST TENNESSEE**

**S. W. McGOWAN**-----B. R. D. 3, Santa Fe, Tenn.

**WASHINGTON-PHILADELPHIA**

**H. G. TRUMBAUER**-----Washington, D. C.  
145 D Street, S. E.

**The New Samaritan**

The name "Samaritan" brings to the mind of every Bible reader that immortal character presented by Jesus. The Samaritan of old came to the rescue of one in distress whom the religionists of the day neglected or refused to help.

THE NEW SAMARITAN will be devoted to the same blessed work, and the further and more important work of saving people from the need of being rescued. The work of forewarning and educating the youth of our land so as to prevent their fall into immorality is almost as little engaged in as is real rescue work.

THE NEW SAMARITAN is to be a monthly journal devoted to the twin mission above mentioned. It will offer every Samaritan in the land an opportunity to join in this great work. You can help start the movement by subscribing for the paper yourself, and by getting others to do so.

The paper will be a sixteen-page monthly.  
Subscription price, 50 cents a year.